The Enemie

of Idleneſſe

Teaching the maner and ſtile how to endite, compoſe, and wryte all ſortes of Epiſtles and Letters: as wel *by anſwer, as otherwiſe.*

Deuided into foure Bookes, no leſſe pleaſant than profitable.

Set forth in Engliſh by William Fulwood Marchant. &c.

¶ The Contents hereof appere in the Table at the latter end of the Beke.

An Enemie to Idleneſſe,
A friend to Exerciſe:
By practiſe of the prudent pen,
Loe here before thine eyes.

Imprinted at London by T. Eaſt and H. Middelton, for *Auguſtine Lawton.*

Thom. Tanner

BIBLIOTHECA BODMERIANA

¶ To the right worshipfull the Maister, Wardens, and Company of the Marchant Taylours of London.

W. F. wisheth encrease of worship with prosperous successe and eternal felicitie.

THink not Appelles paynted peece, *Appelles.*
ne yet Pigmalions skill, *Pigmalions.*
In present volume here to view,
fine fansies to fulfill.
But rather thinke a homely worke,
whereat grosse heads may grope:
And finde therein some needfull thing,
for their behoofe I hope.
Thus thinking, shall ye surely haue,
that which ye thinke to finde:
A worke that may right well I trust,
content the indifferent mynd.
And such a worke as needfull is,
as doeth experience proue,

Where vrgent matters of our owne,
or frends to write vs mout.
As for example when our frende
in any forren land
Farre distant is, and we desire
to let him vnderstand
Of this or that, of warres, of peace,
of strangie newes or else
Of other things that nede requires:
this work the practise tels,
And shewes by louing letter how
the mynde shal be discust,
What order, and what Methode eke,
therein obserue we must.
How to begin, how to precede,
and how the finall ende
Must ordred be in ech affaire,
to foe, or else to friende.
So that obseruing of this worke
in euery point throughout,
A Letter, or Epistle well
compose we shall no dout.
The vse whereof so nedefull is,
in vttering of our mynde,
That no wise wy may want the same,
as daily prœfe doth finde.

For

For why: by letter well we may
communicate our hart
Unto our frende, though distance farre
haue vs remou'd apart.
By Letter we may absence make
euen presence for to be,
And talke with him as face to face
together we did see.
By letter we may tell our ioy,
by letter shew our griefe:
By letter from our frende thereof
we may receiue relieue.
By letter what so heart can think,
or what can head deuise.
To frende, or foe, the same we may
present before his eyes.
Our steede at home in stable stands,
our purse also we spare.
When louing letter trots betweene,
and mynde to mynde declares.
It blabbeth not abrode the hid
and secret of our mynde,
To any one, saue vnto him
to whome we haue assignde.
And looke what so we charge it tell,
it misseth not a iote:

When messenger by word of mouth
might hap forget his note,
And either tell somewhat to much
or else leaue some vntold:
Therefore the little Letter well
to trust we may be bolde.
More might I proue in praise thereof,
but sure it smally needeth:
For very nede it selfe the proue,
in euery brayne now breedeth.
Therefore although perhaps this worke
be not so finely pend,
As such a matter might require,
yet pardon do me lend.
For know you sure, I meane not I
the cunning clerks to teach:
But rather to the vnlearned sort
a few precepts to preach:
A nedeleſſe thing of truth it were
vnto the body sound,
To minister Philitrions ayde,
where no disease is found.
But if disdaining tonges do saye,
'tis proudly done of thee,
To take in hande so great a thing,
thou shouldst ha us let it bee:

That

That other some more learned hed,
or man of yeres more graue,
Might haue depainted out the same
with words both fine and braue.
Ile say againe it's better that
the bodie should be fed
With bread of barley, than it should
for lack of foode be ded.
Yea yet if Momus hap to misse,
or Zoylus chance to chide,
(Whose churlish checks eche painfull
of force sometime must byde) (pen
Then to your worships I appeale,
for iust defence therein,
Requesting that your lawfull ayde
and fauor I may win.
Which once obtainde, I know right
Will fully countervayle, (well
The baseneste of my simple Stile,
that else might hap to quaile,
Through banefull bit of stinging tongs
which neuer ceasse to clatter,
In corners darke with depe despite,
against eche modest matter.
Therefore I say your worships ayde,
and patronage I craue,

From rude and rauck reproches all
this simple worke to saue.
So shall you still encorage me
to practise further paynes,
And pray for your prosperities,
to him that rules and raignes
In heauen aboue, where I do wish
(when ys haue run this race
Of mortall life) your worships all
to haue a dwelling place.

Your worships. V.V.F.

The bookes Verdict

IF needelesse some do me suppose,
The Marchants answere here I craue:
Yea let the Lawyer eke disclose,
If he my helpe nede not to haue.

What should I say? for well I know,
That ech degree doth me frequent:
Both rich and poore, both high and low,
Sometimes tell me their myndes consent.

But let the Louer chiefe of all,
Whose heauy heart, and pinching payne,
(I oft release from carefull thrall)
Now say, if that I be in vayne.

And if that ech degree me vse:
Then me but loue how can ye chuse?

To the well disposed Reader.

ALthough (gētle Reader) I know my selfe both in wit, learning, and yeres, to be farre inferior vnto diuers other: yet in good will perdy to profite my naturall Cuntry, I giue place vnto none: which will (together the slackneſſe I perceiue in many learned and wiſe) hath pricked me forward, though vnlearned, according to that ſmall talent that God hath lent me, to bring to light ſuch bokes, as in my iudgement are both profitable, and nedefull for this our preſent time. Amongſt which I here offer vnto thine eyes this treatiſe, called *The Enimie of Idlenesse*: which I haue ſo intitled, for that as wel when vrgent affaires require, as alſo at vacant times when leiſure permitteth thee, (for the auoiding of Idlenesse, the capitall enimie to all exerciſe and vertue) thou maieſt occupie and practiſe thy ſelfe therein, taking pen

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in hande, and gratifieng thy friende vvith ſome conceite or other: whereby thou shalt both purchaſe friendship, increaſe in knowledge and alſo driue avvay drovvſy dumps and fond fanſies from thy heauy head. Play not then the part of the folish Nun: Reade not onely *Omnia probate*, But alſo turne ouer the leafe and reade *Quod bonum eſt tenete*. Peruſe ouer vvith indifferency the whole worke, and if there thou finde any thing fault worthy, either gently correct the ſame thy ſelfe, or elſe frendly giue me admonition of it, that I may amend it: For he that can make a fault, may perhaps alſo mend a fault. Alvvaies prouided that thy iudgement be not to curious, leſt (ſtepping forth with *Appelles*) I ſay *Ne ſutor vltra crepidam*. So doing thou shalt bind me to further trauell, I truſt for thy commoditie.

Farewell.

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in hande, and gratifieng thy friende vvith some conceite or other: whereby thou shalt both purchase friendship, increase in knowledge and also driue avvay droyvsy dumps and foud fancies from thy heavy head. Play not then the part of the Kolish Nun: Reade not onely *Quasi probate*, But also turne ouer the leafe and read *Quod bonum est tenete*. Peruse ouer vvith indifferency the whole worke, and if there thou finde any thing fault worthy, either gently correct the same thy sesse, or else friendly giue me admonition of it, that I may amend it: For he that can make a fault, may perhaps also mend a fault. Alvvaies prouided that thy iudgement be not to curious, lest (stepping forth with *Appelles*) I say *Ne sutor vltra crepidam*. So doing thou shalt bind me to further trauell, I trust for thy commodit:

Farewell.

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THE FIRST BOOKE

Instructions how to endite Epistles and Letters. &c.

THe ancient Poet *Lucanus* doeth giue vs a very likely cõiecture that the inuention of Epistles and Letters, was first foũd forth in the Citie of *Memphis*, saying thus: *Conficitur bibula Memphitis charta papyro.* And to describe the true definition of an Epistle or letter, it is nothing else but an Oration written, containing the mynde of the Orator or wryter, thereby to giue to vnderstand to him or them that be absent, the same that should be declared if they were presẽt, wher

of

of there be three principall sortes, for some are addressed to our superiours, as to Emperors, kings, princes &c. Some to our equalles as to Marchants, Burgesses, Citizens &c. Some to our inferiors, as to seruants, labourers, &c.

If we speake or write of or to our superiors, we must do it with all honour, humilitie & reuerence, vsing to their personages superlatiue and comparatiue termes: as most high, most mighty, right honorable, most redowted, most loyall, most worthy, most renowmed, altogether according to the qualitie of their personages. And it is to be noted that of superlatiue, comparatiue, positiue or diminutiue termes, we must vse but three at once at the most.

Note also that most commonly in Epistles & Letters, there be three

thꝛee necessary points. The fiꝛste is the salutation of recommendation; whych is made in sundꝛie maners, accoꝛding to the pleasure of the enditer, as may well be perceiued by diuers styles hereafter folowing.

The seconde is the subscription, whych must be done accoꝛding to the estate of the wꝛiter, and the qualitie of the persone to whome we wꝛite: foꝛ to our superiours we must wꝛite at the right syde in the nether ende of the paper, saying: By your most humble and obedient sonne, oꝛ seruant &c. And to our equalles we may wꝛite towards the midst of the paper saying: By your faythfull friende foꝛ euer. &c. To our inferiors we may wꝛite on high at the left hand saying: By yours &c.

The third is the superscription, which

of there be three principall sortes, for some are addressed to our superiours, as to Emperors, kings, princes &c. Some to our equalles as to Marchants, Burgesses, Citizens &c. Some to our inferiors, as to seruants, labourers, &c.

If we speake or write of or to our superiors, we must do it with all honour, humilitie & reuerence, vsing to their personages superlatiue and comparatiue termes: as most high, most mighty, right honorable, most redowted, most loyall, most worthy, most renowmed, altogether according to the qualitie of their personages. And it is to be noted that of superlatiue, comparatiue, positiue or diminutiue termes, we must vse but three at once at the most.

Note also that most commonly in Epistles & Letters, there be

three

three necessary points. The firste is the salutation of recommendation; whych is made in sundrie maners, accordyng to the pleasure of the enditer, as may well be perceiued by diuers styles hereafter folowing.

The seconde is the subscription, whych must be done accordyng to the estate of the writer, and the qualitie of the persone to whome we write: For to our superiours we must write at the right syde in the nether ende of the paper, sayyng: By your most humble and obedient sonne, or seruant &c. And to our equalles we may write towards the midst of the paper sayyng: By your faythfull friende for euer. &c. To our inferiors we may write on high at the left hand sayyng: By yours &c.

The third is the superscription, which

which must be vpon the back syde, the letter being closed, sealed and packed vp after the fineſt fashion, whereupon muſt be writtē his name to whome the letters ſhold be addreſſed, & his dwelling place, (if it be not notoriously knowne) placing therwith the name of his dignitie, Lordship, Office, Nobilitie, Science, or parentage: And if we write mo than one, the chiefeſt and permanent dignities muſt be writtē firſt, then the conſanguinitie: and afterwarde the mutable dignitie, as for example: To my Lord of ſuch a place, my couſin, Maiſter of the Requeſtes of our ſoueraigne Lord the king. If we write to our Superiour, we muſt vſe all honour and reuerence without embeſeling his name, as to the king our Soueraigne Lorde: To our reuerend

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father in god the Bishop of. &c. To the high & mighty Lorde, my Lord of, &c. To my Lord of, &c. If we write to our equall, we must place in the superscriptiō his name and the name of hys dignitie or office, furnished with an honest & semely positiue or two at the most, correspondent to the manners and dignities of the person, as, to the right worshipfull, such a one, Marchant & Citizen of London, To hys most assured, or trusty friende) such a one, &c. If we write to our inferiour, we maybse in our superscription: To his louing sōne such a one, &c. To his trustye seruaunt, such a one, &c.

It is to bee noted, that it becommeth not an inferior person, speaking or addressing his words to his superior, to speake nor write by the imperatiue, or commaun-

ding, as if one should saye thus: Soueraigne King, behold a valiant man, make him knight: Behold such a one, who is a good Clerke, giue him a benefice: but with all humilitie we must saye: worthy soueraigne, I assure your maiestie that he is an expert man, pleseth it you to haue him in remembrãce: Such a one semeth vnto me to be very learned & skilfull, it were a charitable deede of your maiestie to prouide for him, and therefore I am bolde to commit him to your remembrance.

If we addresse our speach to our equall, we must speake with a certain familiar reuerence, vsing positiue and comparatiue termes and very fewe superlatiue, as wyse, sage, honorable, worshipfull, discrete, renowmed, &c.

If we speake to our inferiour,

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we muſt vſe a certayne kynde of modeſt and ciuill authoritie, in giuing them playnely to vnderſtand our intent and purpoſe. A Marchaunt hauing many ſeruantes, to hys chiefeſt may ſpeake or wryte by thys terme, you: but to them whome he leſſe eſteemeth, and are more ſubiect to correction, he may vſe thys terme, thou, or otherwiſe at hys diſcretion. Alſo a father to hys ſonne maye doo the like.

If Epiſtles or Letters ſhold be written by fonde, Lunatike, or folkes wythout reaſon, to ſuche maner of people it were but ſimplicitie to gyue inſtructions. Yet notwithſtanding bycauſe that thys place remayneth vnfurniſhed and for that *Stultorum infinitus eſt numerus.* I will declare ſomethinge of that whiche I haue ſeene and

hard: For some write thus, Patrick Spendal Prince of pouerty, to his Gossip Geffrey Graceleſſe, Doctor of Dronkenship sendeth greting &c.

Before that we take in hand the material instrumentes wherewith to write an epistle or letter, we haue to consider these poyntes following: to wit the estate dignitie or qualitie of him vnto whome we write: whyther he bee a publike person or a priuat, whyther he be rich or poore, a friend or an enemie: also whither he bee well knowen vnto vs, or but little. There bee some of so ouerthwart a nature, that they neuer take pleasure to reade any thinge that is written vnto them, be the matter neuer so pleasant and mery: vnto such it behoueth to wryt succinctly and briefly. But to them whom we

know

know do take plesure to reade letters, we should & may without dager write amply, properly and eloquently.

When we write to the Spiritualtie, we must reuerence them, & that by right, for such persones are called of God to hygh dignities, and if we request any thing at their hands, we must humble our selues, giuing them that honoure and reuerence which is iustly due vnto them. Yet we must warilye take hede that we exalt them not to much more than reaso would permit, for so might we be noted of flatery and adulation, and they themselues also might therewithall iustly be offended, therefore let vs take hede that we write not impudently or vnaduisedly.

But if we write to our frend, we may make oure Epistle or letter,

long or short, as we shall thincke best, and as it shall be most delectable. For a frend taketh all thinges agreably and in good part, and excuseth euery thing that he may reasonably excuse, whereas the enimie contrariwise quickly reprehendeth and argueth, yea where there is no fault nor offense. And therefore he that writeth to his enimie, or to a person of small acquaintance, or where he douteth will be small estimation made of his writing, he must wittily, and first of all declare that loue is iust or charitable for some honest cause without vaūting himselfe, or speaking arrogantly, as to saye, I would that you should vnderstand what I am, &c. And then afterwarde to be briefe and circumspect.

And aboue al things we must take heede

yede that we write not of higher matters, than our vnderstanding or knowledge may comprehend: for therby are fooles knowne and manifested, euen as they be that presume to dispute of thinges that either they vnderstande not, or else haue very litle knowledge in them.

Also we muste not write to them that be simple and ignorant by termes that be straunge & vnknown, for so shold they haue iust occasion to suspect that we deryde and mocke them.

And in fine, retayne this for a principall, that the fayrest language that may bee, is the common and familiar speache, and not that of rare and diffused phrases, or inckhorne termes skummed from the Latin, nor of to base termes & barbarous, or termes vnknowne

except in certayne places, for there is nothing more decent, than to keepe a meane in all thinges, and nothinge more sure than to swim betwene two Ryuers. *Nam in medio consistet virtus.* And as Horace sayth.

Est modus in rebus, sunt certi denique fines:
Quos vltra, citraq; nequit cõsistere rectum.

A meane there is in matters all,
and certeyns bondes are pight:
Wt this syde or beyond the which,
nothing can stand thats right.

Furthermore, it is to be considered, whether the matter that we wryte of be honest, true, or such like, or whether it be slanderous, doutfull, obscure. &c. For if the matter of yt selfe bee honest & perfict, then needeth it but small perswasion, but if it be doutfull or obscure, it behoueth to make large & euident declaracion, if it be slande-

slanderous or vnhoneſt, then muſt be added therunto agreable reme dies: as *Terence* doth, excuſing diſ ſolute perſones, for he ſayeth it is thorough negligence of their pa rents or for pouerty, or by flattery. And ſo likewiſe he that would de fende a thiefe, may alleage that it was done thorough company and ill counſell, or through pouerty, or that he was diſtract of his wits. Who ſo wyll more circumſpectly and narowly entreat of ſuch mat ters let them reade the Rethorike of Maſter Doctour Wilſon, or of Maſter Richard Rainolde.

Moreouer there be ſundry other ſorts of Epiſtles and Letters, for ſome are Theologicall or of Diui nitie, as be the Epiſtles of *Plato*, of *Denys*, and of the Apoſtles *S. Paule. S. Peter. S. Iames.* and *S. Iohn*: other ſome are

are of maners & vertues, as those of S. Augustine, S. Hieronc, S. Ambrose, Seneca, Cyprian: and other some are of great importaunce, as of peace, warre, and gouernance: other some of newes: other of recommendations: other of admonition: other of loue, as be those of Ouid, and of Propertius: other of domestical familiaritie: and other some are pleasant and ioyfull. But in this little volume we will only entreat of the most vsuall, and of some diffusedly, and the ouerplus shall remaine to the imagination of gentle minds, who by the skyll of their penne, were able to repayre the whole ruyne of Rethorike, if there should happen any destruction or detryment.

Euery Epistle is either of Doctrine, of Myrth, or of Grauitie. The Epistle of Doctrine is that wher

wherin are expressed all good and euyll thinges to them that be absent. That of Myrth is, which by pleasaunt, long, and familiare language, is made eyther to comforte, to reioyce, or to get the good wyll and beneuolence of them whome we write vnto. And that of Grauitie is, when the matter is morall or ciuill &c.

And all these three sortes doe tende to their proper endes. For whosoeuer writeth of Doctrine, ought to haue regarde to this end and to profit and instruct them vnto whom he writeth: he that writeth of myrth must tende to recreation and pastime, vsing ioyfull and merie language, pleasaunt speach & iestes. he that entreateth of grauitie must haue respect to honor and profit.

Example

Example of an Epistle of Doctrine.

THe Epistle of Doctrine may be certaine, or doutfull in his substance: certayn, when we render a cause, reason, aucthoritie, or opinion of that whych we wryte: doutfull, when we leaue the matter in suspence or not fully condescended vpon, as if we shold write thus: You haue written vnto me to certifie you whether that Sorcerers doe vse to rise vpon a Bitoun, and practise such other like trim trams. For answer: Seeing that of many such like matters there be diuers opinions, I leaue the case euen as it is: for in this matter and other of greater importance wiser men than I do stand in dout, I will holde my peace and make you none other answere.

Example of an Epistle of Mirth.

AN Epistle or Letter of mirth, must be endited with pleasant language, as to say thus: For news

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in these quarters you shall vnderstande that one of our neighbors is lately returned from Turkie, and hath tolde me for a certainty that the great Turke doth altogether wallow in worldly plesures, wher in he setteth his whole felicities. And amongst other his pastimes he delyteth in singing and Musicians, whom at the beginning of Winter he sendeth into a certaine cuntry so cold, that their voyces and tunes so sone as they are out of their mouthes do incontinently remaine altogether frosen vntill such time as the Winter be past: And then when the Springe time approcheth, this great Turke accompanied with the Ladies and Damselles of his cuntrey: causeth sundry great feastes and bankets to be made, remaining there till the Sunne war warme. And then begin the voyces and tunes of the yeare past, to vnfrise and thawe, resounding very melodiously in the airs throughout the whole Countrey &c.

Example of an Epistle of Grauitie.

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AN Epistle of Grauitie, as is before sayd, must be of Moral or Ciuill matter, tending to honour, as to say thus.

Sir, seeing that the publike weale is to be preferred before particular profite, howe can we honestly refuse this combat? And if for the mainteyning of the faith of Iesus Christ against the Turke, we ought to spare neither body nor gwdes: what may be saide of the refusall, delay, or subtil reasons, but that we be cowardes, traytours, wicked heretikes, and worthy of perpetuall reproch? For my parte, I will rather quite abandone and put al in danger, than otherwise: The which I also request and counsell you to do, to the end that we may get euerlasting honour. &c.

The diuision of an Epistle or Letter.

IT is to bee noted that euery Epistle conteyneth three partes, euen as an Argument doeth, the which

wherch consisteth of the Maior, the Minor, and Conclusion, which the Orators call the cause, the intent, and the consequence: The cause is in place of the Maior, which moueth or constrayneth vs to write to an other, willing to signifye vnto him oure mynde: The intent is in steade of the Minor, whereby we gyue hym to vnderstand what oure mynde is by Epistle or letter. The consequence or conclusion is of it selfe sufficiently knowne.

The first style or maner wherein the Cause is specified.

Syr you haue written vnto me, and desired me that I would lend you, & send you by your Lacky, this bearer, one of my bokes for your recreation and passtime. And bicause that I knowe the greate affection and desire of you, by your Epistle

so eloquently composed and endyted, I therefore am constrained, and (by youre letters full of humanitie) compelled to make you aunswere as one, who altogether is determined to shew you pleasure to lend, and send you the booke that you demaund: for in so doing I hope that (In casu simili vel maioris,) you will answere me according to my desyre, which may engendre betwene vs not onelye a mutuall loue, but also a perpetuall benevolence, and a continuall good will.

The three foresayd partes must be in euery Letter and Epistle, either couertly or plainely. And a man may also adde to other necessary and superabundant clauses, euery thinge in as briefe order as may be, and according as the cause requireth and importeth, and it is not nedefull alwayes to write the cause, but it is requisite to write the intent, and the consequence or conclusion, for the consequence de-

pendeth

pendeth of the two first the which must be very much either persuading or dissuading.

He that can artificially and workmanlike handle an Epistle, may begin with the intent, afterwards tel the cause, and end with the consequence: or begin with the consequence, after declare the intent, and then the cause, ordering the whole matter as vnto himself shall seme best and most decent.

The second Style, wherein the Cause is first, afterward the intent, and then the Conclusion.

THe thing whiche God and Nature would principally should be desyred with most harty affection, and the which I perceiue to be imprinted in my selfe more than any other thing, (my singular and perfect frende,) is to knowe, to learne, and to practise all honestey and the cause

The Intent.

humanitie. And bycause that aboue all Orators writing of humanitie, the sentences of Tully are preferred, and bycause that he is esteemed of all men the prince of eloquence, (yet notwithstanding partely vnknowne in these quarters,) and notoriously manifested at Paris the fountaine of Science, therefore haue I thought good to write vnto you, as to him whome I accompt my singular frende, requesting you aboue all the pleasures that you desire to dos me: and also that you hope (as I may imagine) that it may be the cause to erect & make me a man of vnderstanding, that it wold pleas you to send me the boke of Tully. And in sending, I will not forget the recompence of your humanitie, which shall not be defrauded of me thorough ingratitude, &c.

The conclusion.

The third Style in this order, the intent, the Cause, and the Conclusion

I would,

I would, dere frende, that you toke as greart pleasure to lende me the Paradoxes of Cicero, as I desire to haue them of you, and throughly to peruse them ouer by continual reading, but I haue always deferred to demand them of you, bicause they were nedefull for you in your ordinary lectures. Notwithstanding for ẏ I am now aduertised ẏ your lecture hath taken end: to your great honor & good renown, I suppose that the booke is out of your seruice, together also as I vnderstand, it is more corrected than any other. For this cause I request you to send it me: that which I hope you will easely performe. And so doing I shall acknowledge the good will which you beare vnto me, in sending me the booke which perchance you loue best, and whereof it may be that you haue most neede: And shalbe bound to lend you what soeuer you shal demand me according to my possibilitie. Promising moreouer bothe my selfe and goods at your commaundement, &c.

The Intent.

the cause

The conclusion

The fourth style in this order, the Conclusion, the Cause, and the intent.

Conclusion. YOu should do me a great and singular pleasure, yea and also should binde me for euer, if it would please you to agree to my request, the which is nothinge preiudiciall vnto you, and vnto me very necessary and profitable: It is to lende me your boke of Rethorike, for manye tymes when I talke or declare a matter to the ende to perswade, or dissuade or otherwise, I perceiue my selfe so naked and vnfurnished of termes and phrases for the purpose, and such as I accustomably vse, I apply them so ill, that euerysone is weary, and ceaseth to giue eare vnto me, for the discorde of my speach. But if any doe tary to heare the ende, they be either poore ignorant women, or else such as deryde me, to my shame, confusion, and greate dishonour. Therefore I am constrained humbly to require you, that it would please you to lende me your boke of Rethorike, for to haue therof the copie,

Cause.

Intention.

pie, to the ende that I may auoid such inconuenience, which happeth vnto me through the fondnesse and abuse of my language.

Here is to be noted that the conclusion is made but in three sortes onely: to wit by Amplification and enlarging, by commiseration and pittie, or by Epiloge and briefe rehersall.

By Amplification, as inducing laughter, or ioy: by commiseration, as in mouing to pitty and pardon: by Epiloge, as in collecting briefly together that whiche hath ben amply and at large declared in the Epistle before, especially when it contayneth many and long partes: And the Epiloge is made to the ende the Readers or the herers be not defrauded of the purpose & conclusion. But this is more decent & conuenient in Epi-

why the Epiloge is made.

The fourth style in this order, the Conclusion, the Cause, and the intent.

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why the Epiloge is made.

stles, than in Letters, for letters ought to be briefe and short.

And yet bicause this place shall not be left darkely & obscurely, I will giue more ample intelligence of commiseration, amplification, Epiloge: & also of demonstration.

Commiseration must be made of sweete, pitifull, & humble lãguage, like to a Cõmedie, & must be briefe, for it is ynough if a man doe but somwhat moue the Audience to pitie: as to say thus with humble modestie: wold to God, right worshipfull that I had wept to you, & not haue prouoked you to wepe: for with great paine can I scarce vtter one only word of myn intent, through the abundance of teares which my heart causeth to distill from mine eyes, &c.

Amplification is made, when for to moue the Audience to honest

myrth & somtimes to indignation, or sometimes to pittie, ther is spoken in auguentinge the termes of the Conclusion, somethinge for to encrease the termes and phrases: as to saye thus, Right honorable, I aduertise you that the cause appertayneth to God, and to men of greate authoritie. Also, if you wyl not accept this charge you refuse a great goodnesse & honour which God doeth sende you.

The Epiloge by nature should be brieke, and is made alwayes at the end of the discourse, whē briefly and in sūme, the reasons, and argumentes in diuers places dispersed, are reduced together to be the better fired and imprinted in the memory of the audience, as to say, Righte honorable, and worshipful, what wyll you that I saye vn-

to you? I haue first told you such a thing, and such a thing, &c. and haue proued it by such reasons, &c.

The conclusion demonstratiue is made, as if a man shoulde saye thus: For the excellent beuties of women which are of such Angelicall shape, hauing the booke of such ardent liuelyhood, and the speach so gratious, doe passingly enamour the myndes of men.

Furthermore it is to be noted that diuers Epistles may begin with a perfect sentense, authoritie, or common prouerbe: prouided that it be altogether agreeable to the purpose that we intend to perswade or disswade, as for Example.

Denys the tirant, writeth to the

Burgesses of Naples.

Whosoeuer denyeth his Soueraigne that which iustly to him is due, is altogether vnexcusable: For the soueraigne Lorde may and ought for the affaires of him and his cuntrey demaund ayde of his subiectes, for to conserue them in peace, seeing that for them he daily hazardeth himselfe in a thousand perils of death. Now so it is that I haue demaunded of you an hundreth thousand Ducats, and ten thousande men, for to make warre vpon the king of Chipre: which demaund ye wold not, or else haue disdained to vnderstand, much lesse to accomplish: Waying then the oth that you made vnto me, I thought you would haue kept promise and fealtie: and considering also that you are not ignorant of the great necessity that I haue both of men and money, for the which I haue often summoned and required you. Therfore seeing your infidelitie and rebellion, I accompt you as enimies, and haue determined to extend vpon you mine indignation and crueltie, euen to the abandouing and ransacking of you and your

A confirmation.

An other confirmatiō which is in forme of the minor.

2. other reasons, confirming and augmenting that which goeth afore.

Conclusion.

Citie, by fier and swordes, and generall pillage of all your goodes without any fauor or pardon, the which thing you might haue auoyded by loue, fidelitie, and obedience.

An answere to the same, in like maner and forme.

The Law of impossibilitie is so great, most high and redouted Soueraigne, that thereby euery man ought to be, and is lawfully excused and free of all commoning and request: for there as is not wherewithall, neyther dominion nor payment taketh place: according to the common prouerbe, where nothing is to be had, the kinge loseth his right. And as long as we had wherwithal, our good wil, and loyall courage hath alwayes obeyed you, plainly manifesting vnto you our fidelitie and obedience, euen to the very consummation of our goodes, and slaughter of the stronge men, and youth of our Citie: in such sort that now we haue nothing

The Minor.

A Proverbe.

thing remaining vnto vs, but onely the good will: Beseeching you most humbly to mitigate, and assuage your anger and fury, considering the great pittie and pouertie of vs. The Cō clusion.

Note that in all Letters, or in the moste parte of them three thinges ought to bee obserued: To wit, that the demaunde bee iuste, that it be possible, and to shew the possibilitie, assigning the reward of the benefit: and if these thinges be not expressly set, then are they vnderstanded. For if a poore man wryte vnto a rych, to lend him money, it is not nedefull to declare his demaund to be iust, nor to declare his possibilitie: but it sufficeth to prayse the rych man of his vertue and liberalitie, wherby he helpeth the poore which are succourlesse. A three fold consideratiō to be had in all Letters.

Also he that demandeth to bynd him-

himselfe needeth not to speake of the rewarde of the pleasure, nor likewise when the father writeth to his sonne, or the Master to his seruaunt, nor when a man writeth to his frende.

And here are to be noted foure thinges which let and hinder the demandant from being granted.

4. things to be noted.

The first is to demand a thing to great and more than a man ought wherefore sayeth *Cato. Quod infirmum est pete.* aske thy duetie and no more.

The seconde is the time: as to demaunde yee in sommer, or that one should paye an obligation, or rente before the time be expired.

The third is the place: as if my debter should owe me ten pound, to be payd in Paules Church, and I should demaunde it of hym in Westminster hall.

The

The fourth is the cause: as to demaunde that which hath been promysed, notwithstanding any thing that is done or sayde within the certain time, & that it be not satisfied. As for Example: O Lorde Christ I ought to haue and possesse Heauen, I am a Christian, I craue it of thée: truly (he will say) I haue giuen thée Heauen, if it be so that thou accomplish the will of my father which is in Heauen.

Moreouer if it happen that in Letters it be needefull to make partes and diuisions, let it be don with breuitie: and likewise if there be a Narracion, as of newes from the court, or of warres, it must be dispatcht very briefly, and plainly, in vsing common termes, without long clauses or parentheses.

Thus hauing now declared and set forth at large most parte of the necessary precepts, which belonge

to the well composing and endyting of Epistles and Letters, (I say necessary, for if a man shoulde make and compose an Epistle wel eyther in English or in any other language, it were good to haue the perfecte vnderstandinge of all the rules both of Gramer and Rethorike:) presently shalbe described the style and forme of certaine letters. And first when one man writeth for another, commending him, to the ende he might obtayne some dignity or preferment: a such a letter must containe .iiii. partes.

The first way to get beneuolence, as in prayeing of him vnto whom we write, for his liberalitie, his bountifulnesse, his iustice, his vertue &c.

The seconde way to purchase beneuolence vnto him for whome we write, is to saye that he is modest,

vell, gentle to euery one, & a man not voyde of knowledge.

The thirde is, to make the demand honestly & modestly, whych must be deuoyde of the foure lettes and impedimentes whereof wes lately made mention: and in so poinge, that it be iust, honest, facile, and for the whych he vnto whom we write may haue eyther honor or profit by graunting it.

The fourth, to promise him all seruice and perpetuall obedience, sayinge that what soeuer is demaunded for and in the fauour of such a man, is estemed as though it were for our selfe: as in thys Example.

A Letter written to the King, in fauor of one pretending the order of Knighthode.

IT behoueth me not (most Christian King) to write familiarly to your sacred Maiestie, for so might I be noted of presumption and folish hardinesse, but considering your benignitie and humanitie, whereby you giue fauor and supportation euen vnto them that haue fully deserued it and vnto strangers: for this cause therfore I haue taken audacitie to write vnto you vnder hope to obtayne that which I earnestly and most humbly require. It is in the behalfe of such a one, a man bothe wise and valiaunt, wherof I attest vnto you by the knowledge that I haue had of long time, that his name, armes, and high prowesse are appreued of al people, in such sort that none dispraised) he ought to haue the praise and price aboue all. It is well knowne (worthy Soueraigns) what enterprises, deliberacions, and subtilties in the feates of warres, he vsed at the expedition against the Turkes and Infidelles, especially at the voyage of .&c. where he caried away the honour, by the report of men of good reputation and credite that were there present: as namely of such a

one,

one, and such a one. He is now determined & euen redy to depart homewards: But for the great affection that he hath to serue your maiestie (as he promised me) he would very gladly by you be made Knight, and hath requested me to write for him. And bicause that I consider his demaunde to be iust, and very honest, and that it is very decent and conuenable, that he should be preferred in honour, as one that hath rightly deserued no lesse, with great payne and trauail of his bodie, and that this shall be an occasion giuing to other good & valiant, hardy Champions, to serue you alwayes better and better, waiting for such lyke or better reward. Therefore do I humbly beseech you to haue him in remēbrance: Promising your maiestie, that aswell I, as he & his will render you immortall thanks, beseching God to mayntaine & preserue you in your triumphant & quiete raigne.

Note that we are not accustomed to speake by thou, nor thee, as diuers other nations whome

we call strangers and barbarous people do except it be in some respects: whereby is easely perceiued the loue, the gentle nature, humanitie, curtisie, reuerence, and honour that we haue and beare one to an other: yea euen in writing & speaking to our enimies; and strangers. Notwithstanding I wil not take in hand to restrain any man by rule or otherwise, to vse either you, or thou, seing that alreadie many good Oratours haue vsed those termes, as they haue thought best: obseruing as I may rightly coniecture, the perfection of the Latin tong. And likewise the Emperor, the King, the Iudge and such other personages, although their person be singular, yet they vse these termes, we say, we will. &c. And the cause is for that they neither say nor do

any

any thing without counsell; Be-cause therefore that our elders & betters haue so vsed them, and that they haue ben so obserued time out of minde and together also for other resons, I leaue them to the iudgement of such as haue desyre further to search and finde out the causes of things: for I intend to be briefe.

How to write in a mans behalfe, for a Ciuill cause.

WRiting in a ciuill cause, we must deuide our Letter into foure partes: First to get the beneuolence of him vnto whome we write, by prayling of his iustice, or other vertue, agreable to the thing that we would obtayne of him: saying that the good hope that we haue to obtayn the thing

that we demaunde of him, doeth moue vs to wryte vnto him. Secondly, to purchase good wil vnto him for whome we wryte. Thirdly, to get beneuolence through the iust cause of the thing wherof we intreate: saying that it is rightful, easy, playne and profitable, & that thereof may ensue greate honor, profit & prayse. Fourthly, to open the demaunde, requesting that he for whome we wryte, may be had in remembrance, in promising our seruice, &c.

The Example.

THere is in you so great equitie of Iustice, (right excellent and soueraigne Iudge) that it is manifestly knowen not onely vnto me, but also to the whole countrey: in suche sorte that euery one may safely without any aduocate, commit his iust cause into your handes, how poore so-

euer

euer the man be, all feare, fauour, or disdaine cast alyde. &c. For this cause, and for the mutuall loue betwirt vs: good and stedfast hope doth encourage me to write vnto you in the behalfe of one of my friendes, vniustly oppressed by his aduersary, trusting that you wyll preserue vnto him his right. For I aduertise you (my Lorde) that he for whome I wryte vnto you, is my auncient and speciall friende and agreeable to all men through his wisdome and gentlenesse, yea and by his vertues getteth the loue and good wil of euery one. And bicause he hath before you my Lord, certaine processe, of diuers wrongs and veracions done vnto him by his aduersary, as he hathe informed me, therefore hath he requested me to wryte vnto you in his behalfe, hoping that by this meanes, you will be vnto him a iust and fauorable Iudge. For this cause, and for that he is my very singular friend, & also for that I wold shew him any seruice or plesure that I wer able, I most earnestly & hartely besech you to haue him in remembrance for this & other his affaires, & pro-

telle depending before you. And in so doing, my Lord, he hath promised me to be your perpetual seruant and daily Orator, praying to God for you & all your frends, and so will all they do that loue him, whereby you shalbe prayed for and praysed amongst many good and worthy men, of whome he hathe alwayes the familiarities and good acquaintance.

How to write in ones behalfe for an Offence or cryminall Cause.

IN a criminal cause or iust excuse the Letter must be deuided into foure partes. First to get beneuolence by expressing the vncorrupcion and equitie of the iudge to whome we write: And as for the offender, to write that he hath alwayes lothed and abhored such a crime whereof he is accused or noted, & that case may simply be aggrauated, howbeit without excusing

sing any thing at all. Secōdly, we must say that although we neuer thought to haue written of any such matters, yet we were moued thereunto considering the cōmodi tie & profit either publik or priuat or the miserable pitie of him for whom we write, who in all other matters was of good cōuersatiō, in whose person was neuer found any other notorious fault, alleā ging his vertues & diligence: & co= sequently, saying that the man is to be regarded and not the voice. Thirdly to cōmit to memory the praises of the accused, recoūting his vertuous acts & good graces. Fourthly, to promise that he will nomore do any such thing, but that from thencefoorth he will exercise all vertuous acts, offering all ser= uice &c.

The Example

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sing any thing at all. Secōdly, we must say that although we neuer thought to haue written of any such matters, yet we were moued thereunto considering the cōmoditie & profit either publik or priuat or the miserable pitie of him for whom we write, who in all other matters was of good cōuersatiō, in whose person was neuer found any other notorious fault, alleaging his vertues & diligence: & consequently, saying that the man is to be regarded and not the voice. Thirdly to cōmit to memory the praises of the accused, recōting his vertuous acts & good graces. Fourthly, to promise that he will nomore do any such thing, but that from thencefoorth he will exercise all vertuous acts, offering all seruice &c.

The Example

I Know for a certainty (most vncorrup-
tible Judge) that you haue always ha-
ted, abhorred, and had in abhomination
all sortes of malefactours and euill per-
sons, correcting them, and ministringe
vpright Justice, as muche as in you is
possible, especially such as through impi-
etie are wilfull murtherers of their pa-
rentes, kinsefolkes or neighbours. And
for my part (most worthy and rightfull
iudge) I doe not only require to flee their
company, but also detest their cruelty, in
such sort (that it is contrary to all huma-
nitie and to the publike weale) that I de-
sire their banishment, imprisonment, or
punishment with sharpe Justice. And al-
though I haue bene instantly desired to
wryte vnto you in the behalfe of suche a
one, who (as it is sayde) hathe committed
such a fact &c. and is deteyned in your pry-
sons in daunger of hys lyfe, as I am ad-
uertised: although also I thought the re-
quest reasonable, yet would I not in any
wise haue wrytten vnto you (right hono-
rable Judge,) for so slanderous a mat-
ter, had I not bene prouoked thereunto

by the consideration of the vertues which I know to be in him, in such number that it were to long to recite them. I assure you (my Lord Judge) that this euill excepted (if an euill it may be called, being don in a mans owne defence, as I am informed) he hath alwaies shewed himselfe an honest man, were it for the defence of the towne, or to maintaine iustice, wherin he hath not spared his body, goodes, counsell nor friends. And when there hath ben any good act in hand, to apprehend the body of any offender, there hath ben no man more hardy, nor that without feare hath more fraly ventured himselfe in danger, wher by yet many wounds and skars are apparant in him. And I ensure you (my Lord) that there is no lambe more gentle than he, nothinge more peaceable than he is: And there is in this towne none more valiaunt, hardy, nor honester man, without dispraising any. My Lord, I consider that for such a case hapned by fortune (as this is whereof I intreate) so many vertues which are in the man of whom I write vnto you, ought not to be quenched, re-

quiring of their owne nature fauour of grace and iust suppostation. Therefore I beseech you (my Lord Iudge) to whose pitie and benignitie I intend to direct this Letter, and not to your seuere iustice, that it would please you not to haue so much regard to this pitifull chaunce sodainly happened, but that aboue all you might haue regard to his youth already wise, sage, and so full of vertue, that he is beloued of many good men, for that he neuer offended but in this matter, and is well willing to amende, and neuer to returne to any such fault: Pleaseth it you therfore to deliuer him: wherof I humbly beseech you, to the end that he may yet again hazard himself, his body, and his goods, in ech iust quarell.

How to request the counsaile of an Aduocate.

TO demaund fauor in any thing that is called an vncorporall benefit, as Doctrine, Counsell. &c. First of all we must diuide the let-

ter

ter into four parts: The first conteyneth that he of whome we demaunde, hath power to giue that whych we would request of hym, for by that meanes he shall not excuse himself by impossibilitie. Secondly, to shew the demaund to be iust and honest, to the ende that he excuse not himselfe, saying that he wold do it gladly if the demaunde were iust. Thirdly, to make the demaunde, declaring it selfe to be facile and easy. Fourthly, to promise gold, siluer, or other thing, and perpetuall seruice &c. And vpon this point it is to be noted, that in this kinde of style, & sundry other sorts of supplications and demaundes, we must vse humble language, as much as may bee: For humble speach is a great persuasion to obtayne that which we require and demaunde.

The

The Example.

THe incredible eloquence that is in you (right worshipfull Aduocate) shineth in such sort, that there are no Orators in Iuditiall actes to be compared vnto you: which thing giueth me stedfast hope, that if it would please you to take the charge of my cause and to conduct it, I shold come to such end as my heart desireth. The quarel that I haue is iust, and begon against such a one, mine aduersarie, who through deceit and cauilation, hath induced me to make a bargaine with him very troublesome and hurtfull for me, wherof I haue ben dismissed by the King in his Chancery, as you may perceiue by the specialties which are in my bagge. Therfore haue I this recourse vnto you, trustinge of your good counsel and that you wil speake boldly for me before the Iudges, to sustein my good right, wherof I presently write vnto you, hoping that you wil willingly employ your selfe therevnto, after that you haue vnderstanded the matter at large, wherein

wherin I haue iuſt cauſe, although the aduerſary party ſay the contrary. And in ſo doing as my ſpecial truſt is, and (as I humbly beſech you) I will promiſe to recompenſe you with honeſt & lawful rewards, the which I will pay you largely, liberally, and incontinently at your pleaſure. And ſo ſhal you alſo haue my ayde in your affaires and buſineſſe, and commaund me as your humble ſeruant to accompliſh the full content of a good heart, to the pleaſure of our Lord, &c.

How to aunſwere in ſuch a like maner.

IN the aunſwere of a matter called an vncorporall benefite, that is to ſay of Doctrine or Counſell, the diuiſion muſte be made into three partes. Firſt, to get beneuolence: declaring that for the loue that we beare vnto hym, we doe gently agree vnto his demaunde.

Secondly

Secondly, we must make offer of that which is demaunded and required, and of other greater matters, in purchasing good will on the other side. Thirdly, we repete the offer by enlarging and amplifying of seruyces, and that we desire nothing more then to do hym seruice, and that we will therin do so well that he shall haue occasion to hold himselfe contented.

The Example.

I Haue receued the letters which it pleseth you to write vnto me (my singular and perfect frend) by the which I perceiue the desire, affection, & confidence that you haue in me, concerning the giding of your cause, and the matter of the allowing of the kings letters, obteined for you against such a one &c. I aduertise you, that not only for the good and iust actiō that you haue in this matter, whervnto euery vertuous man ought to shew fauor: but also for the singular loue from the time of our youth

mutually

mutually considered (my derre frend) I accord vnto you, not only for that which you require me, but also for all other fauour and seruice, euen as one frend ought to do vn to another. In such sort that you shall not perceue in me any signe of apperance to refuse that labor. For I wil wholy and altogether endeuor my self for you in this affaire, euen as for mine owne: yea you shall vnderstand (God to frend) that I wil do more and better therin than I am able presently to speake or write. Certifying you (my singular frend) that I am redy to fulfil your desire & cõmandement, wherunto soeuer it shall please you to assigne me, & that nothing shall more reioyce me, than to perceiue by you to haue done any thing that doth please & content you &c.

How to thanke an Aduocate for a cause by him conducted.

TO render thanks for an vncorporal benefit, it behoueth to diuide the letters into foure partes. First to get beneuolence, shewing that we know not how to bigin to

render

render him condigne thankes, by reason of our insufficiencie. Secondly, the benevolence must be consented vpon the thing: for we must say, that it is very commodious & profitable for vs. Thirdly, we must render thankes after the best maner that may be, declaring all due recompense, and offering our selues &c.

The Example.

I knowe not (right wise and learned Aduocate) by reason of the smalnesse of my vnderstanding, how I might expresse or write the fourme to render you condigne thankes and worthy prayse, for the benefite that I haue receiued of you: in that you haue not onely with a good will taken the charge to conducte and follow my processe, wherein I wrote vnto you, but briefly haue made expedition therein to my profite, with such apparant diligence, that you are greatly to be commended, and vnto you belonge immortall

thankes

thanks & praises, ouer & besides my recõpẽce & rewards. What greater ioy could come vnto me, than to be out of care and trouble which I was in for this procesle, considering ỳ torments wrõg ỳ mine aduersarie offered, & wold haue done vnto me: wherof your careful diligẽce hath deliuered me, made me ioyful & quiet: this considered, I know not how I may worthili reward you, which notwithstãding I desyre to the vttermost of my power. Now seing that I esteme the gwdnesse which I haue receiued of you to be perpetual and immortall, reason wold that I should render you perpetuall and immortal thãks which is impossible for me: therefore bicause I can not do it, I offer you my body & gwds, my selfe & myne to remaine to you in continuall seruice &c.

How to request a Corporall benefit.

AS cõcerning the maner how to demaund corporal things, as a booke, a house, or such lyke, the Letter must be deuided into foure partes. First we must get

the good will of him to whome we write, by praising his liberality, and principally of the power & auctoritie that he hath ouer the thing that he is demaunded. Secondly, we must declare our demaund & request to be honest & necessary, & without the which we can not acheue to our determinat ende & purpose. Thirdly, that the request is easy to be graunted cõsidering his abilitie, and that in a more difficil thing, his liberalitie is ordinarily expressed. Fourthly to promise recompence, as golde, siluer, or some kinde of seruice.

¶ The Example.

I Haue knowen of long time (most renoumed Doctor) your zele towards ỳ poore louers of learning & knowledge, which you manifest by imparting to the, not onely your Doctrine most effectuously & with good corage, but also doe not spare to distribut euẽ to ỳ vnknowẽ your

tempozall faculties, wherein you shew your wysdome and wozthinesse, getting thereby praise in the wozld, deuine grace & innumerable merits. You know (right skilfull Doctoz) that I haue a long time sayled in the dépe Sea of Theologicall facultie, ozdinazily hearing your sacred Lectures, but the want of bokes doeth much hinder me from profiting in that faculty, and I haue no allured recourse, sauing to your liberalitie, without the which I shold be cõstrained to frustrate myne endeuoz, & to abandon my studie. The matter is not greatly difficill vnto you to ayde me in this my greate afãyns & vrgent necessitie, no moze than to wil, & may: foz you haue in like maner kept diuers other from falling downe, & haue erected them to highe dignitie: Foz this cause I beseech you to lend me your boke of Sentẽces, that I may escape the perils of diuers vncertainties & dark ignorances: & in so doing I wil not shew my self vngrate towards you, in ministring such thãks & seruice as foz me is possible

¶ *How to answere, granting a Corporal benefit.*

HE that will decently aunswer Letters requiring a corporal thing, must deuide it onely into three parts. First, to get the good wil, declaring vnto him to whom he writeth, that he is affected to please him and to do him seruice. Secondly, it shal be good somewhat to praise the gift & graunt without boasting or vayneglory, declaring that it is not only don for that the graunt is profitable, but for that he perceiueth that such a graunt is acceptable and pleasaunt vnto him to whom he writeth, and that therefore he desireth to do it for him. Thirdly, in offring the gift or graunt, he declareth himselfe to be readie to do any thing that hee knoweth might pleasure him.

THe Letters that I haue lately receiued from you (my singular & perfecte frende) haue giuen me great ioye and spiritual recreation: for amongst ỹ cares and waighty businesse wherewith you know that I am ordinarily occupyed, I take pleasure and consolation to heare of your newes, & chiefly that you should be studious, to the end you might attain to the perfection of a skilfull and learned man, which thing I coniecture wil come to passe, for I see fewe that in studying are more diligent than you, wherein you employ your selfe by continual vigilation, not losing one Lecture nor disputation. You write vnto me that I shold send you my boke of Sentences: and seing the earnest affection that you haue to profit in lerning, as you haue written vnto me, I do easely and with a good wil condescend vnto you, and fauoring your request I send you by this berer the said boke, to ỹ ende that hauing receiued it, you may study at your pleasure and for your profit: which shal be greatly to my contentacion, especially if God so graũt

that I may once sée you a worthy Doctor in ỹ facultie. And I instantly desyre you ỹ if in any other matter you haue nede of any thing ỹ I may helpe you withall, that you wold not spare me, but cõmand it, and by Gods grace I will accomplish it with a good will. &c.

How to geue thanks for a Corporall gift receued.

TO rẽder thanks for the gift of a corporall thing receiued, the letters must be deuided into three parts. First to get beneuolence by reason of the thing giuen. Secondly, to get beneuolẽce by reasõ of our selfe, saying that we haue neither wit, strength nor goodes, nor any other thing sufficient to answere vnto the gift, & the good will &c. Thirdly, to rẽder thanks in the best sort that we can, o trig al things at his cõmandemẽt. &c.

The Example

Con'

CDnsidering with my selfe your great liberalitie (right honorable Doctor) and wayeng the magnificence of the gift which it hath pleased you to impart vnto me, I know not (as one altogether abashed) what thing I either might or ought to doe: For if I should not render you great thanks for the good turne that you haue done me, I were worthy to be noted of to much ingratitude: or if I should take vppon me to thanke you, all my wordes would not be able to suffice, that which my hart willeth & desireth: whereupon I should by good right be reprehended of ignorance. This notwithstanding (worthy Doctor) though I can not set forth in effect, ỹ which w̄ a good heart I would, for the which I hold my selfe bound vnto you, let it suffice for this present ỹ I cõfesse neither to possesse nor haue any thing which is thank worthy, saue only ỹ good will, which w̄ his small power doth most hũbly thãk you. Doing you to vnderstãd, ỹ as long as I shal liue I wil remẽber, your beneuolence & liberalitie, wherein I will employ my prayers

to pray vnto God for your good prosperitie and health, for I know none other thing wherin I might better profit you: But if God so prouide for me hereafter that I may, you shal finde me redy to employ my selfe for you, euen as I know and confesse, that you haue vsed your liberalitie towards me. &c.

Here are to be noted six considerations of thankes giuing, which may take place aswell in the iudiciall gender as in the deliberatiue: for thankes giuing is a kynde of recompence: That is to wit, we must consider the benefit and thing giuen, him that giueth it, the tyme, the qualitie, the value that is demaũded, and the authoritie of hym̃ demauudeth, together with the facultie of him that is demaunded. Concerning the gift or benefit, ther is to be cõsidred whether it be great or smal sumptuous or paynfull, priuate

or

or cõmon, easy or difficult, much or litle, good or bad. As touching him that giueth, there is to be cõsidred his liberalitie, & custom of giuig. Also for the time, whether we haue extreme necessity, & that none other of our frẽds either did it not, or knew it not, could not or wold not do it, and that without hope of succor as a chãce vnloked for, he did vs that benefit. And as for the qualitie, whether he did it for our profit or his owne, whether by fortune or of set purpose, whether liberally or by cõstraint, or otherwise. As concerning the value, it is by comparison, as to consider what it is that is demaunded, how much, considerig also the comparisõ of that which is giuen, and of that which is demaũded. And as touching the authoritie, is to be considered what

maner of persons they be which demaund, for what cause: ther is likewise to be considred the facul-ty of him that is demaũded, as al so the facultie of the recompence. Moreouer it is to be considered & noted, that he which demaũdeth recompence hath three common places. The first is Amplificatiõ of the benefits & good turns that he hath done, of the paines & los-ses that he hath had, in doing him good & seruing him, & then adni-chilating and counting nought worth any rewarde that he hath had, as to say thus: I haue ser-ued you at myne owne proper costes, I haue cõsumed my youth I haue destroyed my self for you, and yet haue I ben nothing recõ-penced. The seconde by compari-sõ as thus You: haue heretofore done me some pleasure, but that

doth

doth nothing approch, nor is not worthy to be compared to the benefit that I haue done you. The third is by remonstracion, as for to sai thus: do you wel vnderstād that from hencefoorth there is no man that will do you seruice, nor kepe promise except you satisfy me, & therfore if you do not, I wil declare it vnto euery one. Now he that will deny such benefites done, or at lest not recompēce thē may ayde him selfe by the three reasons aforesayde in confuting them: first by amplification, saying thus: A man ought not to giue vnto wicked persons any good or excellent recompence, for the paynes of a villaine are to be made no accompt vpon. By comparyson, saying: If any by theire vertues haue hadde anye bene-

benefite, the other vicious may not looke to haue lyke preeminence. By remonstration, in declaring that the men are more couetous of money than of vertue, & that for a mans money he may alwayes haue seruauntes moe in number, than vertuous. Moreouer recompẽce or remuneratiõ is made in three sortes, by wil, by word, and by dede. By wil whẽ the faculty, the tyme, and opportunitie are not: and yet there remayneth in the man a perpetuall memory of the good deede which he hath receiued, and wold gladly render pleasure for pleasure, or better. By word, when in giuing thanks for the good turne which hath ben don vnto vs, we binde our selues to do all seruice to our benefactour. By deede, when beside the thanks of words, we re-

com-

compence the benefactour with goods, with giftes, with seruice, with mutuall loue: or at the least by offring to satisfie.

Thus much haue I thought necessary to be expressed in this place: and now it is time to enter into the style of Missiue Letters vnder the demonstratiue gender

Hovv to vvrite vnder the Demonstratiue gender, in the praise of some bodie.

TO write in the praise or commendation of any man, in such a respect the Letter must be parted and deuided into three parts. First, to declare the insufficiency of our wits, as not able to describe the vertues, merits, and praises, which belong vnto him for whom we write, the which

we

we muſt ſay doeth ſermouyſe all eloquent Rethozike, oz other maner of wziting. Afterward muſt be expzeſſed ſome excuſe, oz cauſe which moued vs to wzite. Secondly, we muſt begin to declare one of the vertues of hym whom we wold pzayſe, and conſequently with other general cauſes, ſaying that of ſuch vertues & greater, he hath ſuch number that we were ſcarce able to recyte them in many days. Thirdly, that thoſe thinges which we haue wzitten are but ſmall matters in compariſo of thoſe that we might wzite & that it is not flatery noz adulation which we wzite. &c.

The Example.

ALthough (right honozable Lozds) I haue taken vpon me a thing very vnfit foz my rude and ſmall vnderſtanding,

ding, that is, to expresse by my letters vnto you noble Lords, the praises and noble vertues of N. which are such and in so greate number, that I know not at which of them to begin, for the least which is not little, surmounteth all maner of writing, & that such a personage can not be counted to much worth, nor be to much extolled & magnified. This notwithstanding according to my simple and rude maner of writing, I haue ventured to write vnto you of his most worthie praise. In the first place, I promise you, and assure you that amongst the noble, expert, valiant and hardy men, he hath alwayes ben the chiefe, for if there be question of worthinesse as well of body as at weapon, if there be question of strength, and therewithall of warfaring prowesse, be it on foote or on horseback, alone or in company, at an assault or in a garison, or if I should speake of Doctryne both morall & politike, yea or diuine, in all these and such other things he is as it were a verie mirrour

and

and ſpectacle: amongſt birds he is an Egle, amongſt fiſhes a Dolphin, and amongſt men a very Hercules. For counſayle of the Citie and politike affaires there is not his like, who is (and will be) to your Citie no ſmall adornement, whereby you ſhall get great renowne, and ſtrangers the light of moſt euident example. And bicauſe that my to rude vnderſtanding knoweth not the maner how to write the tenth part of his vertues, and that my letter ſhold be to long and tedious, it may pleaſe you to be content at this preſent with this ſmall writing, for I do determine to write vnto you another time more largely, & what ſoeuer I write it ſhal be nothing but mere truthe, deuoide of all fayning and flattery: & I aduertiſe you (my Lords) that ſo much the more you ſhall know him, ſo much the more wil you commẽd, praiſe, honour, and eſteme it a great benefit to haue had the knowledge, acquantance, ſeruice, ayde, ſuppoꝛt, familiaritie, frendſhip, confederation, alliance, recourſe, cõpany of ſuch a perſonage &c.

Hovv

How to write vnder the Demonstratiue gender, blaming or dispraising another.

TO write in ỳ dispraise of a man we must diuide our letter into three parts. First to get good wil vnto our selues, declaring that in dede we do not loue, neither that it is our commō vse to write euill of any man, but that now we are vehemently vrged and constrayned thereunto &c. Secondly we must dispraise the party in honest and couert termes, and so placed that it be not playnly perceiued that we speke for enuy or anger, or otherwise: but onely that in very deede the great pride which is in him doeth cause vs to say it, to thende to abate his presumption, and to reforme him. Thirdly we shall excuse our selues towardes him vnto whome we

wryte, that if we haue written any thing vnto him, which might displease him, we suppose him to be wise ynough to know the truth, offering, &c.

The Example: wherein a certain man writeth to Cicero, touching the conspiracie of Catyline.

IT is not my custome, (learned Cicero, most renowned and worthy of honor,) by detracting and speaking euill or blaming of another, as many do, to go about to get vnto my selfe praise and renowne, especially when the vyces of the other do touch me nothing at all: in so much that although I my self be slandered & greatly iniured by myne enemies, I suffer it patiently, and hold my peace. But yet considering wyth my selfe the great Treasons of Catiline, who notwithstanding neuer did me any displeasure, seing that he was determined as a Traytour, to kepe the whole Citie and cuntry in subiection, by the ayde and suppoyt of strangers, I coulde not abstayne my

my selfe from declaring it vnto you, to the end that the whole being knowen, ye might giue order, and conuenient remedie. I aduertise you (worthy sir and deere frende) that ouer and aboue the other innumerable vices, petytraffickes, traysons and subtilites that are in him, he communicateth day & night with the cursed, peruerse, and wicked ribalds, ruffians, & rascal Roges of the towne, he prouoketh & corrupteth them with money, and other damnable meanes, to conspyre wyth him the destruction of ỹ good & noble Burgesses & Citizens; with full determinate purpose to make a general cõmotion, to kill the wise & learned gouernors, to fier their houses, to ransack & spoyle their goods & to do all the execrable wickednesse that is possible. And this is now manifestly & notoriously knowẽ throughout the whole Citie. For he now declareth himselfe to be such a one euen in open audience, threatning them that are in chiefest aucthoritie, in such sorte that they are constrained to flee, fearing a greater inconuenience: Therfore it is

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necessary (my singular friende) to giue politike order, and that brefly, to the end that a greater euill do not ensue. I haue not writē this vnto you for any hatred or enuy that I haue against him, for so should I do wrong to complayne of him, but that which I do is in fauour of the publick weale, & to moue you as a good and diligent Iudge, to redresse it by seuere iustice, so far forth as it is nedeful, to thend that we may remayne in ciuill peace and tranquilitie: requiring and beseching you to addresse vnto me your noble desyres that I may accomplish thē according to my possibilitie.

How to write by maner of Complaint or lamentation, for an iniury receiued.

In such a case we must first get ỳ good will of him vnto whom we write, by reducing to his memory the cause wherfore we are moued and prouoked to let him vnderstād of our estate. Secondly

ly, we must make honest remonstration and recital of the wrong that our aduersary hath don vnto vs, by reprouing him of ingratitude, or some other villanous vice. Thirdly we muste require counsayle, comforte, ayde, or demaunde his counsayle, offring in lyke maner. &c.

The Example: vvherein *Appius* vvriteth to *Cæsar*, of the iniury done him by *Cicero*.

THe feruent desyre and singular loue which you haue alwaies shewed vnto me (most mighty Cæsar) doeth constraine me to write vnto you my complaynt of an iniury which hath ben don vnto me, to the ende to obtayne of you some comfort, for I suppose that the iniury doeth touch you aswell as me, considering the amitie and frendshippe betwixt vs, which through firme & stedfast acquaintance ought to be common, as

well in prosperitie as in aduersitie. And bicausethat within this moneth I haue sustayned very vncurteous & vnhonest iniuries, I cold not abstayn frõ writing vnto you, to the end that you might be a relieuer and comforter of this grieuous trouble. You know (right renowned Cæsar,) the paines, trauels, diligence, & the great perils and daũgers, wherein I haue ben for this wicked persõ of whom I write vnto you, not onely for to doe him honor, but also profite. And when I was iudge, you know in what magnificence he was receiued of the counsel, yet now hath he forgotten all the good dedes & seruice that I haue done him. For notwithstanding that I my selfe requested him and also caused him to be requested by men of good reputation to defend my cause and to pleade it before the Senat, yet he refused me, although he employeth him selfe to the like for euery one, yea euen to strãngers, and them that he neuer knew, nor that euer did him any pleasure or seruice. Yea and that which is

is worse, (to do me greater displeasure) he hath counsayled my aduersarye, and founde subtilties and cauteles to pleade agaynst me, in such sorte that I am depryued of my right: beholde the godly rewardes and recompenes wherewyth this wicked vngratefull person hath paid me, for hauing done hym so muche pleasure and seruice. Vnto thee mighty and puisant Cæsar, I haue yet my remedie to appeale, and to moue him of the vniust sentence whyche hath ben gyuen agaynst me. Therefore doe I humbly beseech you that it would please you to admonish him that if remayninge and perseuering in this ingratitude he will not helpe me, yet at the least that he doe not hurt me, whych thing I trust that in sins he will doe, if it would please you to admonyshe or commaunde hym. And you shall charge me wyth your affaires as I charge you with myne, &c.

How to write when one frend comforteth another in an iniury receiued

When we write to such effecte we muste deuide our letters into three partes. Fyrst, saying that we are maruellous sorye for that iniurye. Secondly, we must shew him that for such an iniurie he ought not to vex him selfe, addyng the cause. Thyrdly, to comfort him, promising oure ayde &c.

The Example: wherin *Cæser* comforteth *Appius*, touching the content of the letters here before written.

I Haue receiued thy Letters (right redowted Knight Appius) which haue somuch greued my heart that I can not expresse it: yea I should haue sustained the iniurye whyche was done vnto thée more pacientlỹ, if Tully had done it vnto me: & verily I know how vnhonestly he

he behaued himselfe in thy cause, before the Senate, who through corruptions, against God and Iustice, caused thee to lose thy matter: which thing semed vnto me verie strange at the first sight, to think how he durst do it, considering the great good dedes that thou hast done vnto him. For by that meanes, in ỹ iudgement of all good men, he is greatly boũd vnto thée, and therefore they wold scarce beleue that he would offend thée: But when I perceiued through thy Letters his great mischiefe, I made it manifest vnto most of them, who are very ill content with him, and are as much displesed and as sory euen as I my selfe, But Appius, when I consider the malice and iniquitie of Tully, and that therefore in the ende he shall susteyne more dishonor and damage thã the hurt which he hath done vnto thée doth amoũt vnto, I then reioyce and comfort my selfe. For his ingratitude knowẽ, euery one wil mock him, and will bewayle thy damage, and by that meanes thy honor shal encrease, and in the ende shal haue victory & glori-

ous triumph my selfe to reduce him to thy seruice, shewing him his faulte. And I promise thee that I will not cease, vntill such time that I haue reduced thee victorious, and ioyfull: and therefore I praie thee spare me not in any thing that I may pleasure thee.

Hovv to vvrite a Letter of complaynt for a misfortune, demaunding counsell or consolation.

Such an Epistle or Letter must bee deuided into three partes. Fyrste to get beneuolence, declarynge that the good loue whyche we haue together, doth moue vs to wryte our fortune, for to haue consolation & comfort. Secondly we must declare the case. Thirdly, to demaund counsell, ayde. &c. saying that in hym consisteth our onely hoope, desyring that we be not defrauded of our intent, offering our selues. &c.

The Example: vvherin a Father lamenting the death of his ſonne vvriteth to a frende of his

I Would, my ſingular and déere frende, had it ben the good pleaſure of our lord, that within theſe thrée days you had ben here with other my frends, for to ſée the griefes, lamentations, wepings, and intollerable afflictions that I had and yet haue for the death of my ſonne: for if you had ben preſent, I knowe for a certentie that you wold not onely haue had compaſſion, with mée and other my good frendes, but you ſhould alſo haue much ayded to haue releued mée of my mortal griefe. But bicauſe that is impoſſible, aſwel for the time & alſo for the diſtance of place betwirt vs, I haue thought good to write vnto you by theſe preſents the dolorous and greuous paſſions that ſince that daie I do intollerablie ſuſteine, hoping that for the frendſhip which you haue hadde with me ſynce our youth,

the which hath alwaies encreased togs-
ther with our yeres, I might receiue frō
you som cōfort. You know well ynough
and are wel aduertised of the pouerties,
afflictions, inconueniences, perils and
dangers which they suffer in this mor-
tall world that beare charge in the com-
mon weale: and likewise those that in
the midst of the multitude of their riches
doe liue in tribulations, and are conti-
nually in sorowful & miserable troubles
and veracions. But as concerning me,
(to make a very heape of my ordinarye
afflictions) I hadde one little sonne, so
swete, pleasant, & amyable, in whom I
tóke all my comfort and recreation. For
his onely presence, or his onely speache,
did often resolue me from my great fan-
tasies, takyng from me all malancholy,
yea he was my onely pastime: but now
I poure out teares of sadnesse so much
the more, for that I knowe that death
hath ben cruell vnto me, who through
his enuie hath taken awaye my sonne,
he hath killed my onely hope, my conso-
lation, my life, & him from whome came

all

all my ioy, and therefore do I now ſuſteyne great wrath and melancholy, I knowe not where to ſeke comfort, nor what I ſhould doe, or ſay. And therefore haue I thought beſt to write vnto you, as to my ſingular and perfecte frende, to the end that you might wayle with me, & that it might pleaſe you to giue me comfort, doing as you haue ben accuſtomed to doe: for you haue many times releaſed me from great calamities, through your good counſel and reconciliation.

How one frende ſhould anſwere another, comforting him for his loſſe.

The letter muſt be deuided into three partes. Firſt declaring the griefe that he hath, which he eſteemeth to be euen vnto him ſelf in augmenting it. Secondly to giue comfort by three or foure or moe reaſons, concluding that it is good to take comfort. Thirdly to giue a certaine hope, offering

to

to doe all thyngs possible, and especially for his consolation.

The Example: wherein one frend comforteth another, for the death of his sonne.

I Bitterly bewailed (my most singular and perfect frende) and could not kepe in my teares, when I red the Letters which you sent me, making mention of the death of your sonne. And I aduertise you that I was constrained so to doe for the good loue that of so long tyme hath ben & is betwixt vs two, the which causeth me to feele the like dolor and griefe that you haue in losing the presence of a childe so wel taught and of so good a wit, and entrance of good maners, wherefore I maruaile not though in him did lye all thy consolation: For I thinke that if our lord should not sende you ayde and succour in so great a tribulacion, you wold be consumed with weping and wailing, and wouldе dye immediately after him.

Notwithstãding through the prouidẽce that is in you, you know ỹ a man ought not to ver nor greue him selfe beyond the limits of reason, by the which all desolacion ought to be chased frõ the harts of men: and dif it were so that you were deuoide of reason, through the excessiue dolour which you haue suffred to rule in your hart (not considering that your sonne was mortall, that you haue begot him mortall, nourished him mortall, & that he is mortally dead, rendring the tribute of nature euen as it is appointed to euery one of vs) yet should neither my letters nor consolation serue to no effect. But sith in dede you know well ynough that both yong & olde, yea euen your selfe shall wax rype and dye, cease therefore such wepings and lamentacions, which better beseme the female kynde, than a wise and prudent man such one as you are, and mitigate your strong passions with stronger reasons, in doing the dede of a vertuous man: employ now your wysdome, seing that it is time & needefull, to the ende

that

that euery one (yea they that know you not) may see to appeare in your perso the constancie and patience which you haue tolde them to be in you: I well remember I haue oftentimes seene you reioyce in prosperitie: and therefore if you shold now shew your selfe otherwise, you shold giue occasion to think that it were your custome at sometimes to reioyce, & afterwards bitterly to sorowe. The remedy against such mutabilities and vnconstantnesse, is equally to sustaine all prosperous and aduerse fortunes. Therfore at my request, let not so many vertues which are in you, remayne deuoide of pacience. I know that you vnderstand this, and a thousand other good reasons meete for such a purpose, better than I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your frendes being in aduersity. And I aduertise you that this which I write vnto you, is not to instruct or teach you, but only to giue you to vnderstand the great good wil that I beare vnto you, and that I wold according to my

possibilitie pleasure you both with body & goods without sparing of any thing.

¶Howw to write letters being in exile, vnder hope to obtaine restitution, ayde, counsell, or comfort.

WE must deuide our Letters into three partes: Firste, to purchase the benevolence of the person to whome we write, hoping of his loue and prudence, by the which he may vnderstand, that such a fortune is common to all men. Secondly, to shew the good deedes that we haue done to our cuntrey, or vnto him by whome we are exiled, neuertheleſſe not vsing any arogancie, but to the ende that we may euidently shewe that we are wrongfully exiled, then shall we declare through whose iniury it was, as by our enimies. &c.

whome we know doe hate vs in that they shew vs vngratitude & iniury: Afterwards, we must say that we hope to haue vpright iustice, by the whiche we shall obtaine honor, and our aduersaries be confounded & punished. Thirdly we must thereupon demaunde ayde and counsell, recommending vs and our matters to our frende, which we willingly present vnto him

The Example: wherein Cicero, lamenteth to Lentulus, that for the hatred of Clodius he is exiled.

IT is my custome (my singular friende Lentulus) when there happeneth vnto me any aduersitie, to haue recourse vnto my friendes, for their ayde, counsell, or consolation. Therefore vnto you, whome I repute not onely my friend, but aboue all other most especiall, for that you esteme

my

my aduersities to bée yours) I haue thought good to wryte a misfortune which is happened vnto me through malyce: to this ende that by your ayde and counsell, I might in so great an euill fynde some comfort and remedy. Euery one knoweth, and it is common inough to all men, what great paynes, trauelles, and charges, I haue manfully sustayned, to illustrate, defende, and preserue the publike weale, and so doing I haue bestowed not onely my goods, but also my tyme and labour, which leauing vndone I might haue profyted in other great affaires. True it is, that in so doing, I haue obtayned honour, but you knowe that the wicked doe alwayes malyce the good, and can not suffer vertue to haue place: for through their wicked sleights and subtilties they haue so wrought that all the profit and commoditie that I deserued, and had of the publike weale, I haue now in one houre lost it all. Against me is rayled vp this wicked and hatred of God and the world, Clodius, vnto whome I haue done many good dédes, wherof

(as vngrate) he will not remember him selfe, but shewing his malice, doeth rendre me euill for good, going about to put me to death: for he hath inuented a thousand fictions and dreames before the Senate, & with his false wicked witnesses lyke vnto him selfe, hath so wrought that I am banished & sent into eryle: whereby I am falne into such sorow and griefe, that I esteme the death to be much sweter, and lesse paineful, than to liue in such torment. And certainly it were impossible for me to liue any longer, if there remayned not vnto me a certayne hope, which comforteth me, that is, that a time will come, wherein the truth shalbe knowen, and my honor wholy restored, and then shall I haue an ende of these euils. And to the ende that you might hasten this tyme, I praye you herein geue me aide, comfort and counsell, for of you onely I require and demaunde it, offering vnto you reward and gift of me, my family, and goods, with humble recommendations.

Hovv to comfort our frend in his exile.

VPon such an occasiō we must deuide our letters into three parts. First, must be declared the griefe that we sustaine for the aduersitie of our frende, which we must say to be common vnto vs by reason of our mutuall loue. Secondly, we muste get the beneuolence of his person, by praysing his great wisdome and vertues, declaring vnto him the vyces of his aduersary, who through enuie hath bene the cause of his exile. Thirdly, we must put him in hope shortly to returne, and to be restored to his honor, with promise to employ our selues to the vttermost of our possibilitie.

The Example: wherein Lentulus comforteth Cicero, who through the malice of Clodius was exiled.

I Can not giue thée to vnderstand by writing my (singular friende Cicero) nor expresse vnto thée by any meanes what and how greate dolour and sadnesse I had when I firste conceiued by your letters, that this false & wicked Clodius, through hatred and ill wil had banished and expulsed you out of our worthy Citie. And certainly my friend, I am not only sory for your aduersity euen at the very heart, but also when & as often as I remember that he that hath don so many good dedes to his cuntry is through enuie exiled, then gusheth from myne eyes such a spring of tears and in so great abundance, that by good similitude they may rightly be called a very Riuer, for the great loue that I haue to you. And for a truth, it would be so continually with me, if I were not restrayned by thincking that through great wrong, & to the great dishonor of them that dyd it, you are thus eryled. Lord God, it is well knowne vnto them what humanitie & gē-

tlenesse

tleneſſe you haue ſhewed them, inſomuch that to none were he neuer ſo baſe, you haue at any tyme refuſed your paynes & labours, were it for the weale particular or publicke, but with a certaine deliberate benignitie haue ſtudied to pleaſe all, with out vſing any refuſall, diſdaine, or arrogãcie, which are vertues worthy of greate prayſe, commendation, & reward. And yet through the enuie of a miſchenous flatterer, a ſeducer of the people, hauing nothing miſdons, are ſent into exile, euẽ as though you were a Traitor or malefactor: but the violence that is done vnto you and the violence of Clodius will haue an ende, for they can not alwayes endure. Therefore my dere friend, take vnto you a good courage, & ſetting a ſyde ſundry ſmall concluſions which can but hurt, haue a good hope and conſider that ill luck can not alwayes continue in one place, for fortune is mutable in hir dedes. Conſider ỹ you haue yet many frends, yea & though there were but onely I my ſelfe, whom I thinke am not one of the leaſt, yet I wold hope by the help of god, that within ſhort ſpace the malyce

The Example: vvherein Lentulus comforteth Cicero, who through the malice of Clodius was exiled.

I Can not giue thée to vnderstand by wryting my (singular friende Cicero) nor expresse vnto thée by any meanes what and how greate dolour and sadnesse I had when I firste conceiued by your letters, that this false & wicked Clodius, through hatred and ill wil had banished and expulsed you out of our worthy Citie. And certainly my friend, I am not only sory for your aduersity euen at the very heart, but also when & as often as I remember that he that hath don so many good dedes to his cuntry is through enuie exiled, then gusheth from myne eyes such a spring of tears and in so great abundance, that by good similitude they may rightly be called a very Riuer, for the great loue that I haue to you. And for a truth, it would be so continually with me, if I were not restrayned by thincking that through great wrong, & to the great dishonor of them that dyd it, you are thus eryled. Lord God, it is well knowne vnto them what humanitie & gē-

tlenesse

tleneſſe you haue ſhewed them, inſomuch that to none were he neuer ſo baſe, you haue at any tyme refuſed your paynes & labours, were it for the weale particular or publicke, but with a certaine deliberate benignitie haue ſtudied to pleaſe all, with out vſing any refuſall, diſdaine, or arrogãcie, which are vertues worthy of greate prayſe, commendation, & reward. And yet through the enuie of a miſchieuous flatterer, a ſeducer of the people, hauing nothing miſdons, are ſent into exile, euẽ as though you were a Traitor or malefactor: but the violence that is done vnto you and the violence of Clodius will haue an ende, for they can not alwayes endure. Therefore my dere friend, take vnto you a good courage, & ſetting a ſyde ſundry ſmall concluſions which can but hurt, haue a good hope and conſider that ill luck can not alwayes continue in one place, for fortune is mutable in hir deedes. Conſider ỹ you haue yet many frends, yea & though there were but onely I my ſelfe, whom I thinke am not one of the leaſt, yet I wold hope by the help of god, that within ſhort ſpace the malyce

of Clodius should be vanquished and the truth knowne: & for my part I will spare nothing, to the ende that in short time you may be restored vnto your former honors and dignities, and he shamefully detected and punished.

How to write expositiue letters, certifying the witnesse or notyce of a thing

When we write Epistles or Letters geuing to vnderstand of the witnesse, history, or knowlege of the witnesse of any thing, we must parte our Letters into three partes. First to get beneuolence towards our selues, declaring that al is for the loue of Justice & veritie, to the ende that thinnocẽt & iust be not oppressed, & that for ỹ great loue that we beare vnto him, to whom we write we testifie the truth of ỹ which is demaunded. Secondly, we

we muste declare the full circumstance of the facte. Tirdly, wee must saye, that wee haue certifyed that which we knowe of a veritie, and that if we shal know any more eyther of that or of any other matter, we will gladly shew him pleasure.

The example: wherein Cicero testifieth vnto the iudge, that Clodius was at Rome, the same day that the sacred things of Vesta were violated.

I Am requested by you (Iudges of equitie) to saye that whiche I know concerning the controuersie betwene the honest order of the Matrones of the one parte, and Clodius, for the violence of the sacred things of the good Goddesse. Vesta, on the other part, to wit whether the daye of the same violence, Clodius was within Rome. Although (my Lords) that I desire not to

hurt any person, but desire Justice and equitie to be rendred vnto euery one: And to cause the same to be obserued and kept, I wold rather chose to die than to cõceale the truth: my Lords, I aduertise you that the daye of the sayde violence, towardes morning I sawe Clodius in the fielde of Mars, and about seuen of the clock in the Euening, he supped with Pompeus, and almost all the day I sawe him aboute the Temple of Cæsar, and about three of the clocke in the after none he went hastely into his house, yet notwithstanding I know not wherefore. &c. This which you desyred to vnderstand of me (my Lordes) I haue wrytten it vnto you according to the pure veritie: and if you know any other thing wherein I might doe you seruice, you haue me to commaund, and I to obey and doe it.

Howv to certifie some nevves lately happened.

TO certifie some noueli or new thing, the Letters must be deuided

uided into three partes. First, we must purchase beneuolence to our selues, declaring that we are inclyned to write vnto him, as vnto our frend, of newes whiche happned, aswell in publike affaires as in priuate: for we know well that he taketh pleasure to heare speake of them. Secondly, shalbe declared the historye, be it of Battaile or other businesse. Thirdly, we shall say that that whiche we haue written vnto him was not to haue bin left behinde without aduertisement, promisinge him that we will not complaine of our labour in wrytinge alwayes vnto him lyke newes, prouided, that we know them to be acceptable vnto him.

The Example: wherein one frende writeth vnto an other of newes of the Court.

I know (dere and perfect frend) the great desire that you alwayes haue to vnderstand and knowe the things that are done in this Citie of London, for the profite of the publike affaires, wherof you are a very piller, and can not long absente youre selfe, but that your absence shalbe lamented, for the good loue and godly fauoure that you alwayes beare vnto the common weale, in suche sorte, that your harte can not be contented except you be aduertised by some of your friends of the newes that dayly happen. Therfore to pleasure you, and to doe you agreable seruice, euen as I am bounden, I haue thought good to write vnto you that whiche is lately happened since your departure. Upon Tewsday last in the morning, newes were spreade abroade by a Poast, throughout the whole citie, and euen vnto the eares of my lords of the Courte, and of the Citie, that there was in this Citie great abnndance of

Ruffians, and other ſuche hurly burlies of wicked people, called Roages, who in the night time make and commit manie execrable crymes throughout the Towne. Through which occaſion the Counſell aſſembled, did deliberate to knowe what was to be done. And after all opinions, there was ordeyned a new watche of the burgeſſes and inhabitantes of the Citie, and that euery one ſhould hang forth Lanternes and Candle light, to giue light in the night, and that vppon great forfeicts: which is done according to the ordinance &c. Moreouer, &c. Thus haue I written vnto you the newes, whiche I knowe at this preſent, and if there come vnto my notice anye other thing worthie to be knowne, I will write it vnto you incontinently, not thinking muche at my trauell, as well in this, as in other things, by the whiche I maye pleaſure you. Recommending me vnto your good honour.

How

Hovv to aduertise one, of the conditions of another.

LEtters to aduertise the conditions or maners of any person must be deuided into three parts. First, we must get beneuolence to the person of whome we write, saying ỳ we haue don our diligẽce to enquire of the maners, and to haue knowledge of the person, or of the thing whereof we intreate: but if we write of our selues, we must omit the first parte, and in steade thereof purchase beneuolence to our selues, excusing vs yf peraduenture we saye any thing of our selues, that it is not for arrogancy, but euen onely to make vs to be knowne vnto him, that desyreth to vnderstand what we

are:

are: and that done go forwarde with the thirde parte as before. Secondly, we muſt make recitall of the maners and condicions, &c. Thirdly, we ſhall ſay that this is all that we know at this preſent, of the perſon or of the thing being redy to enquire more & alſo cauſe it to be manifeſted. Offering our ſelues &c.

The example: vvherein Cicero declareth vnto Cæſar, the condicions of Appolonius of Rhodes, Orator.

THere is nothing ſo difficile, weighty or paynefull (Noble Cæſar) which with a free heart, for the loue of you, I would not take in hande, through the ſingular and effectuall good wyll the which I doe beare vnto your moſte noble Maieſtie: And thereunto

I feele my selfe bounden, by meanes of the benefits & gratulatiõs that you haue done & still daily do vnto me. You haue written vnto me that in all diligence I should enquire of the manners and conditions of Appolonius of Rhodes, and that I would write vnto you the veritie. I doe you to vnderstande, that in the iudgement of all them that know him he is a singular man, and not onely in Rhetorike, but also in Philosophie, doeth get by his workes an immortall name. And I certifie you, that when hée departed from Rhodes, he went vnto Athenes, and there founde not his lyke, in so much that the Students sayde, that he was a seconde Pallas, yet once agayne descended from the braine of Iupiter into their Citie. Many other things might I write vnto you of him, but wherfore? For whosoeuer you shall enquire of, you shall finde them to haue the lyke good opinion of him: So that if you cause him to come to the Citie, you shall doe a singular commoditie, not onely vnto your selfe, but also to the whole common weale. And if you will that I shall doe any other

thing

thing for you, beholde I am altogether redy to please and obey you, recommending me once againe vnto your good grace.

Howe to write a Proficiat or Congratulation, for an Office, or dignitie.

When a man hath obtained an office or benefice, or any other thinge by his good fortune; and that we would shew our selues to be ioyfull of it, we muste deuide our letters into three partes. Firste benevolence to the person vnto whome we write, with commending of his merites and vertues. Secondly, to declare our affection, by the whiche we doe participate of his ioye. Thirdly, to pray vnto God that the same dignitie, office, or fortune maye be vnto his profite, and perpetuall praise, offering our whole seruice. &c.

The example: wherein one frend reioyceth with an other of the office that the king hath giuen him.

I knowe not whether vnto me or vnto you, singular frend, I ought to say Proficiat, for the office which through your vertues and speedy diligence you haue obtayned of the kinge, and I assure you that the profite, honoure, yea and glory, if it be lawfull to glorifie in well doing, are of no small estimation, sith in so yong age you haue obtayned such dignitie, and surpassed the merites of your elders, whereof I oughte muche to reioyce: for from henceforth your vertues shall be manifested, and my honours and profite shall encrease, seeing that I haue such a frende, who through the brightnesse of the glorie hapned vnto him, shall driue from me the darchenesse of griefe, and shall cause me to haue good participation of his honours, ioy and profite. Much good doe it you therefore this dignitie, which you neuer obtayned through ambition, but

onely

only through the vertues that are in you, for the which there are yet greater benefites due vnto you. And as for my parte, it is not without a cause that I reioyce, for the benefites of fortune are common amongst frends, & causeth the loue which is in both their bodies to haue but one spirit, & in both of them is perceiued but one only minde. I beseech God that ye may still prosper and goe forwarde from good vnto better, and that by your vertuous fayth you may purchase immortall glory, and as long as you liue to remaine in his holy fauour and grace.

How to write Letters reioycing for our frends health, or safe returne.

If your frend haue recouered his helth, or be safely returned from his iorney, in such a case our Letters must be deuided into three partes. First, to get benenolence of our owne behalfe, for that we were sore afrayde of his sickenesse, or that there should happen

vnto him any misfortune or aduersitie abroade in his voyage. Secondly, to declare the ioye that we haue had of his mending, or returne, praying vnto God to keepe him from all euill. Thirdly, to offer our whole seruice. &c.

The Example: wherein one frend reioyceth of anothers recouery to health.

IT is not possible for me to wryte vnto you, neither is the heart of man able to thinke, (my singular and perfect friende) what sorow and griefe I hadde when it was reported vnto me that you were greuously sick, and in great danger, for then me thought that I euen felte your sickenesse, through the good will and loue that I beare vnto you, and would gladly that my sorow might haue diminished or eased your passion. But by suche and lyke meanes that I had greate sadnesse, and griefe, for the first newes: I haue nowe inestimable ioye, for that it is tolde me

affirmed vnto me for a certaintie, that you haue wholly recouered your health and welfare. I giue vnto you the *Proficiat vobis*, (my singular friende,) for such a treasure recouered, and beseech our Lord that he will preserue and kepe you in as good and long health, as I wold wish euen vnto myne owne person. And I giue you to vnderstand that I. N. M. and all the rest hereaboutes, are (thanckes be giuen to God) in good health and welfare, prest and redy to accomplish all your good requestes and commaundement.

Howe to exhorte to vertue and to good maners.

TO exhorte vnto vertue and goodnesse, bee it to auoyde griefe, or to get profite, the letters or Epistles must be parted into foure partes. First, to acquire beneuolence by reason of the matter, declaring how worthy it is, how profitable and necessary for

him vnto whome we wryte, and then, that it shalbe a worthy praise for euery good man so to doe. Secondly, shalbe expressed the thinge to be possible and easy to be done. Thirdly, that it is very necessary for him to doe it; and if he doe it not, that there may happen vnto him damage & dishonor. Fourthly and finally, to declare what is to be done: and this latter parte may be placed in such order as shal seme good vnto the endyter.

The example: wherein a frende exhorteth a yong man to obtaine vertue.

There is nothinge in the worlde (wittie yonge man) that more profiteth as well to atchieue to common as priuate goodes, nor which causeth more to augment and get honour and good renowne, than the trade

trade of good maners and vertue, for by that meanes the wife, not onely in their houses, haue taken a forme of regiment by good order keeping, but also kingdomes and publike affaires are by them gouerned, maintained, and augmented. Behold the Athenians, the Romaines, and diuers other, haue they not alwayes flo-rished when vertuous and wise men had the gouernement of their publike weale? And further I may well say that a man whiche hath vertue in him, doeth shyne with such a grace, that he may easely be exalted and elleuated from base estate into high honour, and get immortall prayse. For this cause, and for the singular loue that I haue vnto you, I haue willingly thought good to moue and stirre vp your courage to the attayning of vertue, conside-ringe the good disposition, and the beginninge of a good spirite that God hath endued you withall, whereby you surpasse all other of your companions: not that I doe mistruste the courage that you haue to studye, but more and more to animate you in your good purpose:

Neuertheleſſe (my welbeloued) I conſider that your ſtudie is ſomewhat difficil, but I aſſure you that the fruite thereof is very profitable, wherevnto a man may eaſely attayne without great paine. There reſteth but onely to haue a deſyre to become a worthy man, and a good courage to ſtudy well, eſpecially in good Sciences, to acuſtome to good maners, getting wiſdome and vertue, and by this meanes ſhal we pleaſe God, be beloued, prayſed, and honored of men. Therefore I beſech you my friende loſe not your yong yeares in ydleneſſe, which leadeth the blynde to all glutteneus voluptuouſneſſe, and maketh a man weake, ignorant, poore, vnfortunate, full of ſhame before olde age commeth, which is altogether vnprouided for, and to late to be remedied. Moreouer (my well beloued) conſider that in this Citie there is great néede of wiſe men, for to gouerne the publike affayres: And if you doe your endeuor, there is no man liuing that hath a better meane, than you haue, conſidering the place & houſe from whēce you are deſcended, and the faculty that

God

God hath giuen vnto you.

Howv to dissuade our frende from reioycyng vnaduisedly or foolishly.

IF we intend to dissuade a man, that he reioyce not vnaduisedly, or that he do not a thing which he thincketh to be good, & is not, then must we deuide our Letters into foure partes, as before. First, shall be declared the disprofite of the thinge, if he doe it, and how it may be hurtefull, for that it is vniust and dishoneſt, not agreable to a good man. Secondly, that hee ceasse and desist from his purpose, declaring to him what he ought to doe. Thirdly, how easy it is to leaue it. And finally, howe necessary it is to doe that whiche wee counsell him, of ring. &c.

The example: wherein Cicero dissuadeth Curio from reioycing that Cæsar is made Emperour.

THe common opinion of all Philosophers and wise men (worthy knight Curio,) is, that there is nothing more vnhoneſt, vniuſt, and pernicious, than to reioyce of the deſtruction of the publike weale: and he is ſo much the more worthy to be blamed and diſpraiſed, as to oppreſſe he would receiue praiſe, or gloriſie himſelfe with priuate vtilitie, ſith that for the preſeruing of the publike weale, we ought to hazarde our ſelues euen to the very death. And I vnderſtand that you reioyce euen to the vttermoſt for the victory of Cæſar, in ſuch ſort that it is openly perceiued, and can not therefrom withholde your ſelfe, wherefore I greately lament your ſimplicitie for letting your ſelfe to fall into ſo great an errour, as to reioyce of your owne ruine, your parents and friendes, your Citie and the whole common weale. Therefore I earneſtly requeſt and praye

you

you to leaue of this vnconsidered and im-
moderate delectation and reioycing. And
notwithstanding all this, I haue so good
an estimation of you, that you are not
bereyde of sense, but that shortly you
will perceiue your errour, and conuert
this foolish ioy into bitter mourning, con-
sidering the euill that followeth. For
lyke good and loyall Burgesses, you shall
well thinke that the libertie of all is con-
uerted into miserable captiuitie, the
which to recouer, euery one ought to ex-
pose him selfe euen to the very abando-
ning of his lyfe. And therefore in all ca-
lamities, miseries and troubles, it is not
necessary onely to remedy this your such
reioycing, but it is also very conuenient
and decent to bewayle and lament conti-
nually the damage of your countrey, of
your nation, and of your Citie, whose ex-
crable ruine is now begonne, and from
day to daye will greatly encrease through
the multiplication of most wicked people,
and manye other apparaunt myseries
and greuous perditions, which wyll bee
executed sooner than you doe thinke for.

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The example: wherein Cicero dissuadeth Curio from reioycing that Cæsar is made Emperour.

The common opinion of all Philosophers and wise men (worthy knight Curio,) is, that there is nothing more vnhonest, vniust, and pernicious, than to reioyce of the destruction of the publike weale: and he is so much the more worthy to be blamed and dispraised, as to oppresse he would receiue praise, or glorifie himselfe with priuate vtilitie, sith that for the preseruing of the publike weale, we ought to hazarde our selues euen to the very death. And I vnderstand that you reioyce euen to the vttermost for the victory of Cæsar, in such sort that it is openly perceiued, and can not therefrom withholde your selfe, wherefore I greately lament your simplicitie for letting your selfe to fall into so great an errour, as to reioyce of your owne ruine, your parents and friendes, your Citie and the whole common weale. Therefore I earnestly requeste and praye

you

you to leaue of this vnconsidered and immoderate delectation and reioycing. And notwithstanding all this, I haue so good an estimation of you, that you are not deuoyde of sense, but that shortly you will perceiue your errour, and conuert this foolish ioy into bitter mourning, considering the euill that foloweth. For lyke good and loyall Burgesses, you shall well thinke that the libertie of all is conuerted into miserable captiuitie, the which to recouer, euery one ought to expose himselfe euen to the very abandoning of his lyfe. And therefore in all calamities, miseries and troubles, it is not necessary onely to remedy this your such reioycing, but it is also very conuenient and decent to bewayle and lamout contynually the damages of your countrey, of your nation, and of your Citie, whose execrable ruine is now begonne, and from day to daye will greatly encrease through the multiplication of most wicked people, and manye other apparaunt myseries and greuous perditions, which wyll be executed sooner than you doe thinke for.

the

the which to auoyde, it were rather to be desired to dye than to lyue. Ceasse therefore to reioyce, and begin to lament your publike weale, and if you haue no pitie of the publike weale, yet at the least haue pitie of your neighbors, and of your owne selfe.

How to write letters exhorting to lamentation.

BE it for misfortune, priuate or publike, the Letter must be deuided into four parts. First, to say that it is both iust and honest to bewayle the aduersitie of oure freinde, or of the affaires of the publike weale, seeing that in such a case the calamities are as it were oure owne. Secondly, to shewe the case, thereby to moue lamentation. Thirdly, to exhort to bewayle it. Fourthly, that it is necessary so to doe, to the end that after the griefe and affliction, remedy

medy may be sought, promising to doe for him. &c.

The Example: wherein Cicero, exhorteth Plautus to lament the oppresion of the publike weale.

WE are constrayned, (my frend Plautus, as well by deuine as humaine right, next to the honour of GOD to expose and venture all that we haue for the safegarde of the common weale, the prosperities whereof ought not onely to reioyce vs, but also the aduersities thereof ought to cause vs to lament & greuously sorow euen as our owne: yea and further we ought for it to hazard our lyfe vnto all dangers, for to preserue and defend it. This hath caused me to wryte vnto you, for the miserable state of oure desolate Citie, to this ende that you shoulde lament with me and bewaile our ruine and perdition. And for the firste, you should vnderstande that I am dismissed and destitute of the dignities and authorities wherein I shyned in the Senate, through the

the malice and iniquitie of Cæsar, who causeth himselfe to be called the Monarchall Emperour, and hath not onely chased awaye the Fathers & Senatours, but also from great and small hath taken away the name of libertie. Who can be of heart so hard, to abstaine him selfe from teares and lamentations, sith our libertie is thus lost: what resteth there now but that with me and others you bewaile, sorow, and lament such misfortune. And if it be sayde that it is necessary to augment my sorow and poure out teares, in such sorte that there may be founde some maner of playnt, which may remedy our injury, by doing some laudable deede, I assure you that with hym that wyll enterprise it, I will not refuse that labour but will hazard in all damages both head and life, and will be one of the formost to haue againe and recouer the liberty lost.

How to dissuade from sorow.

When we wryte Letters dissuading from sorow and lamen-

ta-

tation, we muste deuide them into foure partes. First to declare that it is dishonor and damage in suche a case to shew himselfe sorowfull, considering that euery wise man ought of dutie to shewe him selfe equall, aswell in prosperitie as in aduersitie, and that the matter it selfe giueth no occasion of griefe: and thereto maye we adde if we will, a reason, by the whiche we may shewe him that to remayne to much in suche sorrow, it were dishonest. Secondly, it behoueth to enforce our selues to conuert the same sorow into ioye. Thirdly, to shew by good reaso that he ought to reioyce. Fourthly, that it is necessary to leaue all the griefe & sadnesse, alleaging some reason for the same purpose.

The

The example: wherein Brutus dissuadeth Marcus Antonius, from sorrowing for the death of Cæsar.

A Good man of duetie (my friende Marcus Antonius,) oughte not onely to loue the prosperitie of the common weale, but with all his power to aduance it, and beeing aduanced to keepe and preserue it, and also for it to hazard his life euen to the verye bludshed, if it so bée needefull: And hée that doeth not so, is worthy of great reprehension, and grieuous punishement: and certainly it is not laudable, but verye detestable and dishonestie for a particular profit, to consume the publike profite, and hée that so doeth oughte shamefully to be throwne downe to death, and not worthy to be lamented of his friendes. But bycause I sée that for the death of Cæsar, you poure out abundance of teares, therefore can I not chuse but muche maruell of you, sith you haue alwayes ben a loyall Burgesse, and that not onely the Common Weale hath bene

throughout

through you augmented, but also vnto them that haue thereunto bene contrarye you haue alwayes bene a rigorus hinderer, a straite iudge, and an inuincible defender, more than though they had offended your owne person. Therefore take vnto you againe your olde custome, and be not greued for the death of so cruell a tyrant, which death all the world ought to desire, and thereof to reioyce, bicause he had taken away our libertie, and destroyed our publike weale, for his priuate pleasure. Wherefore me thinketh that for such a deathe you ought rather to reioyce than to sorrow: sith that by the death of so wicked an vsurper we are returned into our former libertie. Deliberate therefore to reioyce your selfe with vs. And take good hæde that in our company you be not perceiued to be sad in heart nor in countenaunce: I assure you that it is necessary so to doe for the auoyding of suspition in your person, praying you that if you woulde haue any thinge of me, doe but commaund it.

How to write Inuectiue Letters, reprehending either friende or enemie, for some cryme, or ignorance.

Inuectiue Letters must be deuided into three partes. First, we must get beneuolence of our own behalfe, saying that not willingly but by constraint we haue written it vnto him, & that we haue long time cõcealed it, but bicause he still continueth from euill vnto worse, we haue thought good not to endure any more of so euill a man, whose wickednesse might do gret hurte, if they were not corrected. Secondly, to declare the matter whereof we will reprehende him, in alleaging reasons fit for that purpose. Thirdly, if he be our frẽd, to declare it with gẽtle language, admonishing him louingly, & shewing

ing the incõueniẽces which might ensue if he should hereafter doe any such matter. And if he be an enimie, to get beneuolence on our behalfe, saying that we doe not disdayne him, nor that we would any more inuey againste him, to the ende that he should not thiuk that we haue done that through hatred, which in deede we haue vprightly don, stil deseruing to speke somewhat more amply an other tyme when place and tyme shall serue.

The Example: wherein Cicero inueyeth against Lucius Catilina who conspyred against the publike vveale.

I know not any thyng at this present (Lucius Catilina) wherewith I am more intollerably grieued, and which is more painefull vnto me, than to haue

knowne, and to haue bene aduertised, by the report of diuers through their Letters, that you haue conspyred against your cuntrey, the which to preserue, you ought willingly, and with a noble courage, to chose euen the death: and in asmuch more as the publike profit is to be preferred before the particular, so much the more is it a wicked and detestable thinge vnto him that enforceth him selfe to hurte it. And I assure you, had it not bene for the greate affection and loue that I beare vnto you, I would rather haue chosen to haue holden my peace, and to haue passed vnder silence, than to wryte vnto you of it: but I haue thought good to aduertise you, to the ende that of your selfe you may iudge and know your fault. What is the fury, rage, or rather diuelishnesse that might moue your heart to consent vnto so horrible and brutishe a matter? where is he that durst thinke that suche a damnable cryme could be committed by any man: but especially by a Lord, a Burgesse, and a neighbours sonne of the Citie? Are you of the *Romaine* bloude? dare you vnto

your

your neighbour, nay rather vnto your selfe, put to your hande for to shed bloud? Doe you take pleasure to heare yong children wepe? noble dames lament? and good olde men discomfort? when they and euen your owne parentes and friendes, shall see the death of their Fathers, husbands, wiues, children, their goods spoyled, their houses burnt & desolate? would you haue no pitie of the desolated Senate? Alas, haue at the least pitie vppon the Temples and sacred places, and set all these things before the eyes of your reason, and consider what pitiful ende might follow. You may peraduenture saye that I desire dignities, honours, and authorities: Alas, what authoritie, honor, or dignitie, may a man fynde in the cominaltie desolated? in the publike weale perished? in teares and depopulation of the Citie? Certainly in my iudgement, there are neither dignities, honours, nor authorities, but onely those which are gotten by vertue, and I know not any thinge of greater vtilitie, or greater glory amongst men, than to be vertuous in the publike

affaires. Therefore are you greatly deceiued, if you speake for immortall glory by oppressing the publike weale. Take good heede lest hoping & thinking to get name of immortall lyfe, you lose not in a moment your temporall lyfe, getting shame, dispraise and dishonour for euer. Thirdly, cast of from you, I pray you, suche vnclemency, and apply your selfe to serue the publike weale, which may adorne bothe you and yours with greate and precious ryches, to the ende that you being gently reconcyled, may ioyfully lyue with vs, in the quiet peace of the cuntry, to your glory and prayse. And so doing you shall finde me alwayes redy to ayde you to the vttermost of my power.

How to write expugning Letters, either to frend or enimie, for charging vs with a fault.

LEtters repugninge as well to friend as enemie, excusing our

selues, or denieng the matter, are made in two sorts: For if it be our frende that peraduenture doth accuse vs secretly, it behoueth to vse modest language by maner of excuse. But if it bee our enimie we must defend our selues playnely & freely of the cryme by him imposed, & in both sorts we must diuide our letters into three partes. Firste, we shall saye we are to be excused, eyther for that it is not so, or that through imprudencie, malice or enuie, he hath inuented that matter againste vs. Secondly, be it to friende or enimie, we shall saye to our friende vnder correction, and to our enimie freely & stoutly that he himselfe may be reprehended of the like case, or of the very same, yea or else of a greater infamie, saying that he oughte rather to haue regard vnto himselfe, than to enter-

termedle with blaming a nother. Thirdly, if the Letters be to our friende and vnder correction, we muste promise neuer to returne to commit suche a thinge: exhorting hym likewise to take heede vnto hym selfe, for the matter whereof we haue enformed him. If it be to our enemie, we shall playnely exhort him to leaue of his detracting, and that if he continue to say what he will, he shall heare what he would not. And if we write vnto a third, we muste praye him to admonish our enemie to holde hys peace, and shall excuse our selues, saying that we woulde not haue him offended, although we haue spoken yll of our enimie, for it hath not bene for malice or yll wyll, but onely for to cause his malyce and ill report to cease.

The Example: wherein Catilina purgeth himselfe to the Senate of Rome, for the cryme of coniuration imposed against him by Cicero.

IT is alwayes my custome & condition (Notable Lordes and Fathers) to flée wicked detractours, and to haue in great horror the diffamers, who like Wolues rauish the good renowne of good people: and there is nothing that séemeth vnto me more detestable, more dishoneſt, nor more abhominable, than in the absence of a man to dilacerate and teare in péeces his honour: and against them doe I manfully fight, this notwithstanding, I can not hinder their Serpentine and Viperous tongues, from committing such iniuries. In number of whom, and of my flatterers, is this wicked enuious serpentine Cicero, enemie to God and good men, and to the publike weale, who incessantly inuenteth newe dreames against mée. I haue refrayned asmuch as I could to

aunſwere vnto his ſclanderous lyes, by-cauſe I would not be noted as he is, to be a babler, and of diſhoneſt language. And bycauſe that from day to day his venom encreaſeth & is vomited out from yll vnto woꝛſe, vnder your coꝛrections my Loꝛds, & in your pꝛeſence, I haue thought good to diſcharge me of two labouꝛes. The one to aunſwere vnto him, and to purge my ſelfe of the crimes by him falſely impoſed againſt me: and the other to giue you to vnderſtande and to declare vnto you, his execrable maners, vices, & curſed conditions, to the ende that you might heare and vnderſtand his deceitfull and crafty enuies, and not giue credit vnto his woꝛdes. This wicked enuiour and ſeducer of the whole publike weale, ſayth euery where that I, who (without boaſting my ſelfe) am loyall, haue conſpired againſt my cuntrey and common weale: this wicked ſtraunger and ſower of all ſedition crieth againſt me, who am a patron and member of the common weale, that I would deſtroy it, euen as though the members ſhould deſtroy the body: is

it

it credible? ought a man to beleue it? And neuertheleſſe he publiſheth it as though it were true. I would faine knowe by what coniectures, or by what ſignes, he could perceiue it, if he would not ſay that he had dreamed it. But this wicked perſon turneth ſuch like and other euils as are in him, vpon me. Certes my Lordes, he is ſo ſtuffed with iniquities, that he muſt néeds burſt and vomit out his poyſon. He neuer did good in this Citie, he neuer loued any, but daye by daye he ſpyeth howe he may worke diſpleaſure and dammage to ſome good man or other. Take héede therfore how you giue credits to this wicked and damnable man: It is not yet long ago ſince he came into this Citie his fæte all duſty, and vnder colour of vanitie and of a litle Rethorike that he hath, and which he vſeth, he hath conuerted a great quantitie of poore people, whom he hath by his arte, fraude and deceyt, diſpoyled of their goodes, and by that meanes is growne vp to great richeſſe. Which way ſhould there haue come vnto him ſo many houſes, poſſeſſions, ſeruants, and ſo lightly as he hath

them,

them, had he not spoyled and robbed the poore people: But by this vnrighteousnesse and richesse he is become so proude, that he which is but newly come, would chase me out of my Citie, and destroy me. And of him surely I could say innumerable euilles, were it permitted me to speake frely, and that I doubted not to displease you. For many times it doeth good men more hurte to heare recyted the euill of an other, than it doeth this other himselfe, he being euil and wicked. Therfore pleaseth it you of your grace, to deliuer your poore Citizen and Burgesse, from the false throte of this cursed Serpent.

How to write inuectiue Epistles of contention, reprehending another for ignorance in studie.

EPistles and letters Inuectiue of contentiō and dispraysse, must be deuided into three partes. But in this case there are two wayes, eyther to write vnto him whome we

we mynde to repzehende : oz elſe better, to wzite vnto a thirde perſon, as iudge, oz arbitratour. Firſt to declare that it is not our vſe to moue controuerſy, foz we demand nothing but peace. Yea and although that we be oftentimes iniured by our enimies, & that they ſaye all the wozſte that they can, yet neuertheleſſe we would giue to vnderſtande that the inſolencie of our aduerſaryes is ſo pzeſumptuous, and ſo tendinge to deſtroy our eſtimation, that we can not any longer keepe ſylence, but haue thought good to wzite, to the end that he might be iudge. Secondly, to expzeſſe briefly and plainely wherevppon the controuerſie dependeth, afterwardes to recite our reaſons, and to cõfirme them, and to confute thoſe of our aduerſarie. Thirdly, that we might ſay

many

many other thinges, whereof we will kepe ſylence, to the ende that we would not be thought to procede rather by enuy, then to ſpeake the truth: praying & beſeching him vnto whom we write, to iudge of the ignorance of our aduerſary, recommending our ſelues vnto him.

The example: wherein a certain Barber writeth to a Doctor of Phyſick, concerning his aduerſary a Chirurgian.

THere was neuer thing more deteſtable vnto me, nor which I had more in honour (worſhipfull Doctor) than to ſee a man reioyce in detractions, and euil reportes of an other, for thereby are wicked people knowne. And although I haue diuers times of many ben iniured, flouted, ſkorned, & diſpraiſed, reporting by me a thouſand dreames & lyes, yet haue I alwayes ſuffred them, & turned y deafe eare towards them. And now ſtepeth forth a new detracter of me, who by force conſtraineth me to anſwere, and to de-

defende me against his cursed sclaunder, for the sauegarde of my estimation, which he thincketh to destroy. And to the ende that I be not accounted so ignorant as he, I haue thought good to write vnto you, for to giue you to vnderstande that he offereth me euident wrong. This wicked and ignorant Asse cryeth and publisheth euery where, that it appertayneth not to any man liuinge, to meddle with curing of a wound, or vlcer, within the citie, except he be a Chirurgian, and sworn to the Citie, at the least, if the Chirurgian be not present and assistant to see the whole cure: but behold his crafte, and how couertly he would take away the practise, gaine, and profite of the Barbers. Who is he so ignorant that knoweth not that alwayes heretofore the master Barbers haue accustomed to cure all kinde of wundes aswell olde as newe? Who is it that is so ignorant of the notable & good cures that they haue accustomed to doe? wherfore then should they not vse to do as they haue done, without borowing leaue of the gentlemen Chirurgians: seeing that they

we and haue done their cures very well without their assistance. I would that the ignorant Asshed should knowe, that that which we doe is better done, and that we vnderstande better the arte of Chirurgery than he doeth, or a great multitude of Asses that call themselues Chirurgians, who haue not the knowledge to apply one only instrument, or to make one incision right, but all their case is nothing else but sophisticall arguments, which serue to no purpose. Therefore it is necessary that it come to the handy operation of the Barbers, who vnderstand Chirurgerie aswell as they: together also that it would be greate costs for the powre pacientes, to pay bothe the Barber and the Chirurgian. Secondly, and if I would, I could write vnto you more amply of his enuies and ignorant detractions, but I loue rather to holde my peace, to the ende that it be not sayde that I speake more against him of enuis than to speake the plaine trueth. Therefore you that knowe the whole, ought to iudge the equitie, and to cause him to

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kepe silence in this matter: wherefor I alwayes recommende me vnto you, wholy offering my selfe, &c.

How to write a Defense in a Contention.

When we are accused and reprehended by contempt and dyspraysle, we may defende our selues by letters or epistles, which muste contayne three partes. First, to declare, that we are prouoked to answer vnto him that wryteth euill of vs, & that it is not our custome to take alteration, especially of wicked and ignorant people: And were it not for that it wold seeme that we accorded to that which he sayth, we wold not vouchesafe to answere vnto their ignorance. Afterward muste be declared by maner of recital, the reasons of the aduersarie, confuting them to our

possibilitie. Secondlye, we muste shewe by opposite, some faultes & ignorances of oure aduersarye, which shall be manifest and apparaunte by liuely reasons. Thirdly, to say, that although we coulde expresse many moe imbecillities and faultes in him, yet neuertheless we will not declare them, to the ende that it apeare not that we speake against him rather through enuie, than for the truths sake: saying that we would that hee vnto whome we write, shoulde be the iust Judge of the matters.

The example: vvherin the Chirurgian defendeth himselfe to the Physitian against his aduersarie the Barber.

I Am aduertised (equall Judge) to be accused before you on the behalfe of such a one, a boasting Barbar, who not only is ignorant

ignorant in his science, but also in all that a wyse man oughte to knowe: and I am sorye that it behoueth me to answere hym, but that whych mouethme, is to the ende that it bee not thought that I consent to his errour, and to purge my selfe before you, that knowe and vnderstande all thynges: and to the ende that expulsinge hys olde iniuryes, I might set silence to hys newe. Fyrste, for that he layeth, that euer herstofore the Barbers haue accustomed to cure woundes, as well olde as new, and therto hath set forth their gwdly cures: Beehold & consider the craft & subtiltie, how gloriously he boasteth & vaunteth hymself, and riseth vp to suppresse and ouerthrow the whole arte & faculti of Chirurgerie. Is it not wel inough vnderstood and knowne, what peril there is in thinking to heale al diseases? & that to make a gwd operation in surhe & other difficils matters, it is nedefull that the cause be wel vnderstanded & debated: & to knowe whether that that which is to be cured be a simple wound, an vlcer, or a fistule,

which is the peccant matter, and what ointment or other medicine is proper for it: and to discerne and vnderstande this thing rightly, what Barber is it (I meane to speake of vnskilfull) that vnderstandeth one onely worde of Latin, and with much a doe scarse good English: I knowe very fewe that can expounde the difference betwene Leporam, and Lepram, And yet notwithstanding most of their *Chirurgerie* bookes are stuffed full of Eloquent Latin, and that difficile, yea and the moste parte of our Englishe termes, are very farre different from our vulgare and maternall speache, in such sorte, that who so fully vnderstandeth not the Latine tongue, yea and also the Greke, can scarse vnderstande them. Through which error arise many tymes sundry inconueniences. For the alles that are, of all diseases make the Pocke. And this commeth to passe, bicause they wyll neuer call for the Chirurgian, who in his facultie, is of all men approued, skilfull, learned and very experte, to knowe howe to discerne and vnderstande all the

pointes of his Arte, without erring or making fault: and contrarily such ignorant which darkely giue credite to their glorious heades, and haue no reason saue onely their proper will and foolishe opinion, and which of a deceiptfull argument, make a necessarye demonstration, doe giue by theyr daungerous promises, a verye fallible hope, disallowing all good wrytinges, if they bee not conformable to their opinion. Therefore (saye I) that he ought to be put to perpetuall silence. Secondly, thus muche shall suffise you, although I might say more, but his ignorance can not beare it: For it is knowen to euery one, that though theyr fault they haue committed a thousande euills, and by that they may better kill an hundreth men, than an other to heale one onely: and therefore take heede of them who maye. Furthermore, I wyll holde my peace, for it is no great honor to wryte the imperfections and ignorances that mighte be hide, yea and if I should saye more, it would be sayd, that I speake more of malice and yll wyll, than to open the truthe.

Thirdly, although I yet kepe backe many other things, if tyme and place serued: & although he that meddle to speake more of me, yet sir, you may iudge of the whole: for you know well what parte beareth ignorance and innocencie. Thus holly offering my humble seruice to you & yours &c.

How to vvrite Domestical and familiar Letters or Epistles.

Domesticall or houshold letters are more in vse than any other, forsomuch as of their nature they are very necessarye, to let our frendes vnderstande of our estate, and of our businesse, be it of helth, prosperitie, sickenesse, aduersitie, or any other domesticall and familiar things; and in such matters the Letters or Epistles must be deuided into three partes. If we write of

of our owne estate, health or sicknesse, or of the healthe or sickenesse of an other. First following Tullie and others, we may (as they do) adde the Latin sentence, *Si vales, bene est. Ego quidem valeo.* If you be in good helth, god be praised for it, for thanks be to God I am. Secondely wee shall recite our owne health, or the causes of the amendment thereof, and also the helth, or sickenesse of our frend, whiche we shall esteme euen as our owne, gladde of his recouerie or prosperitie, rendring thankes vnto god, who hath so disposed it, & likewise if there be hapned vnto vs any fortune or misfortune, we shall write the state thereof, be it richес or pouertie, dignitie, or depression, to admonyshe our frende either to reioyce or sorow with vs.

Thirdly, we say commonly: thus, not hauing wherewith further to enlarge at this present, but beseeching the Lorde to keepe and preserue you in his holy tuition: we finish. From such a place. &c. By yours altogether to commaunde, &c. or otherwise, as shall please the enditer.

The Example of a common Style in that case.

If you be in health and mery, I am very glad, for great thankes to be giuen to God on my behalfe, I fynde my selfe in very good health and welfare. You doe peraduenture greatly maruell, for that I was wont to write often vnto you, and of late haue deferred so to doe, wherefor it may be that you would accuse me of negligence; howbeit it hathe not beene through negligence, for an Ague hathe so weakened me of late, that I hadde small hope to haue escaped without treadinge

the

the trace out of this worlde into another, yea I was brought so lowe, that euen the Phisitions had quite giuen me ouer, and I had no hope saue onely in God, to whose gods aide I still committed my selfe. Secondly, his soueraigne bounty hath brought me to my former helth, notwithstanding it hath not ben without great expence of money: Beholde therfore the causes why I could not write vnto you, but frō hence-forth I will write vnto you more oftener, if God graunt me time and space so to do. Thirdly, I shall desire you to write vntō me of your prosperitie, and of such a one, assuring you, that if there be any things that I may do for you, do but commaunde me and I will do mine indeuor to accomplish it, God to frende, whom I beseech to grant vnto you your harts desires. From such a place. &c.

How to write other domesticall Letters of familiar businesse.

We must deuide them into three partes. First, and Secondly,

as in the other going before. Thirdly, shall be put the conclusion, saying that we haue thought good to aduertyse hym of suche businesse, bycause hee is our very friende.

The Example: wherin one friend aduertiseth an other of the processe that he hath wonne.

IF it be well with you (my singular friende) then is it very well with me: For euen as I am (God be praised) in good health, so would I desire that it should be likewise with you. And bicause I knowe that the loue betwixt vs two, hath alwais made vs equall in our fortunes, therfore haue I thought good to write vnto you, of my businesse and affaires, bicause in deede you might be the more ioyfull. Secondly, you are aduised of the time, trouble and cost that I was at in the sute that I had against such a one, and how often I haue

cursed

curſed the houre whenſoeuer I heard talk of it, euen ready many times to geue it quite ouer: Yet neuertheleſſe by trauell and diligence, and by importunate ſute, my good right, vpon Tueſday laſt, notwithſtanding any clamor that my aduerſarie made (to his great confuſion) I obteined ſentence to my profite, whereof I render immortall thankes to almightie God. Thirdly, I knowe well that of my profite, honour, and ioy, you are as ioyfull as myſelfe: and ſeeing that mine aduerſities do bring you deſolation, it is good reaſon that my proſperities ſhould bring you conſolation. Wherfore I pray you do it to vnderſtande to all our friendes there, to the ende that they may participate of our ioy. And if there be any thing that it will pleaſe you to commaunde me, be you wel aſſured, that of me you ſhall haue an infallible friend. And thus end I at this preſent, beſeeching our Lorde.

How

How to visite our Frend with Letters, not hauing any great matter to write.

Oftentimes it chaunceth that we haue no matter to write to our frende, and yet we would gladly visit him with our Letters, speaking of him or of his businesse: & such Letters must contayne three partes. First, to get beneuolence on our owne behalfe, saying that bicause we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto hym our Letters, to the end that we may take pleasure, in that which he shall write vnto vs again, considering that there is nothing more appropriate vnto frendes, then often to write to and fro. Secondly we shal say that we are in health and good estate, desiring

to

to know of his health and prosperitie: praying vnto God to keepe and preserue him from all euill. Thirdly we shall desire him to visit vs often with his Letters, to this end, that hearing of his helth & prosperitie, we may haue cause of consolation, offering our selues. &c.

The Example of the Style in that case.

ALthough I haue no matter to write vnto you (my deare friend) for that I knowe not of any newes hereaboutes chaunced, yet neuertheleſſe the greate loue equall betwixt vs, will not suffer me to lette passe any messanger that I knowe goeth towards you, without sending you Letters by him, for I beleue verily that you haue as great ioy to reade my Letters, as I haue to reade youres. Secondly (my friende) you shall vnderstande that I and all my familie are (God be

be praised) in good health, earnestly desiring to know of your prosperity, and how all our friends therabouts doe. For I assure you there is nothinge vnto vs more plesant, ioyful nor agreable, than to vnderstand of your helth, good fortune, and prosperitie: but this causeth loue (my friend,) bicause that from the time of our youth, we haue ben ioyned together with that bande. And therfore my deare and perfect friende, I earnestly request you, that it would please you to visite me often with your Letters, to the ende that notwithstanding the distance of the place betwixt vs, our mindes may yet reioyce, and be comforted together, praying you with all my heart to commaunde me in your affaires, euen as he that is allways ready to do you seruice, God to frend, to whom, &c.

How to write of some small affaires, businesse or newes.

HAuing a matter of greate importaunce to write, yet many tymes

tymes we are desirous to write of some smal businesse or newes of litle importaunce, and so doing, the letters must containe three parts. First to declare the cause that moueth vs, as in the stile before. Secondly to salute him gently, telling some prety & mery newes. Thirdly to offer hym our seruice, with harty commendations to him and others.

The example: wherein one friende writeth to an other of certaine small newes.

ALthough it be long sinces I wrote vnto you (right derre and perfect friend) yet it is not for that I had forgotten you, but bycause I hadde not any matter to write vnto you: and therfore hauing now found a trusty Messanger, I haue thought good to write vnto you these Letters, whereby you myght vnderstande, that God be praised (who disposeth all things) we are here in good health, beseching him that

that if it be so with you, and all our frends there. I haue bethought me and considered with my selfe, whereof I might write vnto you, and haue foũd none other thing, saue onely to certefie you that by the commaundement of the Kinge and the ordinance of the Court, this day was made a great general Justice, which was a wonderfull excellent thing to beholde, considering the order that there was kepte: you haue heretofore seene, but I thinke not so passingly well handled nor better ordred, for surely the chalengers especially with so valiant courage and strength enforced themselues in the Justice, that wonder it was to see: and on the contrary side appeared also such manly hartes and boldened stomackes, that great commendations obtayned both partes of all the assistants: but yet in fine (after many sturdy strokes on both sides) the chalengers won the price. &c. Thirdly, if I had knowē any other newes, I would haue written them vnto you, praying you that you will still beare me good will and often times write vnto me: Recommending

me

me especially to you, and to such a one, and to all our other frends thereaboutes. Besechyng our Lord to send you comfort and health &c.

How to write letters contayning some pleasant lestes of our selues, besydes other matter.

THere are yet other sortes of letters: for these before written, may be called symple: nowe resteth there to expresse the composition of some mixed Letters, which are of two or moe thinges. And first we will shew the style of a mery letter prouoking to laughter or reioycing: yea and it oftentymes falleth that in weightye matters, there is to be mingled some pretie conceate, be it through iesting of our selues, or of some other. And such Letters muste be

deuided into three partes. First, we must pleasantly expresse the mery iestes or conceyte that we entende to vtter (our honesty and reputacion still obserued) for that which we write is only to reioyce our frende. Secondly, to leaue the iest or mery coniect, & to change in to some other matter, to the ende that it be not sayd, that we be altogether scoffers. Thirdly, to offer our whole seruice, as in the letters before.

The Example: wherin a Souldier writeth to his Captaine.

IT is no maruell (redouted Captayne) though you make great account of me, for if I should be in any rencõter against our enimies, where it were necessary to part it with blowes, you should see how

I would handle my selfe, yea the great feare that I haue of it, doeth make me alreadye trouble and quake, considering y I neuer fought but vnder the curtaine, and with the pot and the spiggot: I beleue I durst not assault the snayle, if she were armed with hir shell and hornes, for as hardy a felow am I as euer was drawne out of a bowcase: yea in such a matter I woulde loue well the sounde of the retracte: and if euer you sowe man of warre playe better wyth a two foted swoorde, than say boldly that I am a lyar, for I would runne with the foremost to the forewarde of a good Tauerne, there to giue the onset. Secondlye (my Captayne) all thys I haue written but onely in ieste. For in deede to saye the truth (none displaysed) there is no man in the whole companye, that more willingly or more corragiously woulde aduenture himselfe in the battayle than I woulde doe. For by the fayth that I owe vnto the Kynge and to you, I haue so much before myne eyes the publike weale, and haue so much pitye of

the miserys and calamytis of the poze people, that at all houres, both daye and night, I am purposed to hazard my life in the defending thereof, and repulsing of the enemies, to thẽde that folowing the stepes of othes valiant Champyons, I may purchase hõnoz and renowne. Thirdly, neuertheleſſe (valiant Captain) I pray you not to put your ſelfe in danger wythout a cauſe, but if you ſee that it be nedefull either foz your owne defenſe, oz otherwiſe, you ſhall fynde in me ſuch facts, as I will not vtter with mouth alwayes preſt and redy to obey your good pleaſure and commaundement.

Hovv to vvrite Letters concerning mery ieſtes or taunts by ſome other.

If we would meryly taunt hym vnto whome we wzite, oz ſome other of whome we wzite, it muſt be done euen as in the ſtyle befoze wzitten, ſauing that in the ſecond

part

part we must ernestly continue on the matter.

The Example: vvherein Cicero iesteth vvith Valerius.

COnsidering with my selfe at this present, (my perfect frend Valerius) the great negligence that is in you, and that synce your departure you haue written nothing vnto me, I can not excuse you, but to say that you haue the palsey or else the feuer lurden, and that the handes which were wonte to write often vnto me, can now no longer holde the penne. If it be so, recommende your selfe to the Saintes of Paradise, or if not, learne to write with your feete, euen as you haue well done wyth your handes. Secondly, although iesting & bourding, yet knowe I not any other thinge which might be more gratefull vnto me, or wherein you might doe me more pleasure, than now amongst the great affaires that you haue for the publike weale, to giue me some consolation by your letters, to the end

that I maye be certayne of youre health. You knowe my hearte how I loue you, & doe not requeste any other thing of you at this present, if not that it would please you to write often vnto me. Thirdly, as for mee, if there be any thing wherein I maye imploye my selfe to pleasure you, you may commande me, euen as him ỳ is gladly redy to accõplishe your good desyre.

How to write letters giuing generall commission and charge of busines or affaires.

There is yet another sorte of letters, whereby we giue commission or charge of certayne busines generally or particularly, and such letters must contayne foure partes. First, to purchase his beneuolence, saying, that for the loyaltie that is in hym, and also the confidence that we haue of his person, and that for the loue

of

of vs he wil entreate our busineſſe euen as his owne, therefore haue we deliberated to commit our busyneſſe vnto him. Secondly, to declare what busineſſe, and with what perſones, and how he hath to doe. Thirdlye, to expreſſe the authoritie that we minde to giue him ouer our busyneſſe, with all other clauſes neceſſarye to the expedicion or execucion of the ſame busyneſſe. Fourthly, to promiſe to take in good parte, whatſoeuer to him ſhalbe done.

The Example: wherein Cicero committeth to Scipio his authoritie ouer all his buſineſſe in Rome.

I Knowe not any thyng ſo weightye or ſo difficill, (my more than dere frende

Scipio) yea though death it selfe should
follow, that for you I would not moste
willingly doe. For so willeth the loue and
beneuolence that inwardly ioyneth and
uniteth vs together: and I doe stedfast-
ly beleue, that you will do the like for me,
whensoeuer I haue. Secondly, the cause
that moueth me to write this vnto you,
is that I haue much businesse to dispache
at Rome, where personally (for my other
affayres) I can not be assistant, and there-
fore it behoueth me to haue some frende
reiydent there for me, that may take the
charge of my affaires. Thirdly, and al-
though that I coulde commit them to dy-
uers other my freydes, yet notwithstan-
ding I am affrayde in so doing, that I
should to muche offende you: and should
seeme that I would wholly seperate my
selfe from you, if I shold not commit my
causes and affaires vnto you: and lyke-
wyse if you desist from giuing me com-
mission of yours, our naturall and mu-
tuall loue might be deminished. Which
cause to auoyde, I now sende you playne
and especiall procuration, in my vrgent

and

and nedefull businesse: hauinge stedfast confidence in you that nothing shal perish through negligence. And especially concerning the cause and pursuite betwene me and such a one, wherof I pray you, procure spedy expedition, as knowing well the great wrong of the aduerse party, and my good right, which hath great neede of ayde and succour. Fourthly, I beseech you again to haue my affairs in remembrãce, wherof I giue you the charge and playne commission irreuocable: all which things I would haue you to do and procure, euen as though I my selfe were personally present, and whatsoeuer you shall dee I promise to be content withall, vnder obligation and bond of all my goods, according as more plainly is conteined in the procuration (or letter of attorney) which I sende you herewithal. And thus finish I my letter, praying &c.

How to write letters, giuing particular Commission for some affaires.

Oftentymes it happeneth that we commit and geue charge

of some particular businesse: and such letters must be deuided into foure parts, euen as the other before written. Howbeit in the second part we must expresse one or moe busynesse and affayres by order, in euery article, the thinges that we woulde haue dispatched being particularly shewed, plainly and manifestly.

The Example: wherein Appius constituteth Cicero his receyuer in Sicilia.

THe perfectnesse of fidelitie that I haue in you, (my loyall friende Tullie,) and the which you vse towards al your frends, as I haue alwayes perfectly perceiued it, doth giue me no small hope, (together the loue and beneuolence wherewith we are vnited) that your wisedom and liberal humanitie, taketh great pleasure to employ it selfe about my businesse, if I commit

any vnto you. Secondly, and to the ende that I giue you to vnderstande, what businesse I intend that you doe for me at this present, you shall know and vnderstand, that in your prouince I haue had to doe for the Senate of Rome, and that great summes of money remayne due vnto me by diuers of my creditours thereabouts. And seeing that I am at this poynt assured of the good will that you beare vnto me, I haue thought good to constitute you my Procurour or Attourney, to receyue of such a one, so much: and of such a one, so much. &c. Whereof I sende you the Cedules and Obligations. Thirdly, and if any of them or any other wyll resyst you, and refuse or delay the payment, I giue you power and authorite to constrayne them by all wayes of Justice, euen as I might my selfe, if I were there personally present. Fourthly, whatsoeuer you shall doe for me, I promyse you to be contente therewithall, and bind me by the procuration which I sende you by this bearer, with the Bylles and writings seruing to that effect. I commit

the

the whole vnto you, certefying you that in me you haue a friend prest and ready to do whatsoeuer you shall commaunde him. From Rome the.&c.

How to write certaine mixed Letters.

YEt is there an other sorte of Letters conteyning entermixed matters, whiche are to be deuided into two parts onely. First, to declare the most necessary businesse. Neuertheleſſe we muſt alwayes begin wyth some honest preamble, lyke as if we wryte to our friende, saying though we bee occupyed and busyed wyth many affayres, yet we intende to visyte him with our letters. Secondly, to declare particularly and plainely our intent. And if peraduenture it behoue vs to aunswere Letters receyued from our friende, in such a case

a case for the preamble we shal say that we haue receiued his letters, the which were very comfortable vnto vs, and that we intend orderly to giue aunswere: in the ende wherof we may write that which we will beside, offering as in the other before. &c.

The Example: wherein Cicero writeth to Curio concerning his businesse.

I Haue by this bearer receyued your letters (my singular friende Curio) whereby I greatly reioyced when I vnderstood the good helth and prosperitie that is with you and yours: yet notwithstandinge I was somethinge sorye when I sawe my selfe accused of negligence, for that I haue not written vnto you so often as you desired and as I ought to haue done. And certainly I confesse that I am greatly to be blamed, for in deede I was not very much busyed, and am very glad that I knowe that

that my letters do so greatly comfort you: promising you that from henceforth there shall passe no messanger, but I will visite you with my writinges, and will neuer thinke it any labour to write vnto you, so long as I may pleasure you. Secondly, you write vnto me that I should certifie you of your busynesse, in what state they are: I assure you, that daye and night I goe about to dispatch them, but the craftinesse of your aduersaries is so great, that I am forced to deferre, attending the good houre to breake and frustrate their malice, the which notwithstanding, I beseech God to mayntaine you in your honour and dignitie. And where as you will me to sende you my bookes of the Lawe, I would gladly doe it, but for the occasion of these trouble some tymes, I thinke it needeful to tary tyl things be more peaceable, and than wyll I satisfie that which you desyre, that is to saye, you to commaunde, and I to obey. &c.

How

How to wryte Letters conteyning diuerse and sundry matters.

LEtters conteining many sorts of matters may be deuided into as many parts as they containe sundry matters: and we must begin with the most principal part, alwayes obseruing the rules before written, and afterwarde the most necessary, and so consequently euen vnto the ende, so that the whole be finished in order & by articles: howbeit it is good to place in the beginning some preamble fyt for the matter: and fynally to offer as before. Note also, that if there be question bothe of oure friendes affayres and our owne, then is it decent to beginne wyth those of our friendes, and afterwards

wards to speake of our owne, ther by to giue him to vnderstand that we haue his affaires as much or more in remembraunce than our owne.

The example: wherin Tullie writeth to Pompilius of comforting, graue and domesticall matters.

I Understande (my very perfect friende Pompilius) by Letters receyued from some of our friendes, that your valiaunt Father is deceassed out of this worlde: and this know you, that in asmuch as we are firmely ioyned together in friendshippe, therfore it is very heauy for me to suffer, yea I esteme it euen as mine owne aduersitie, as frends ought to do. But when I consider howe well borne he was, and that he came in maryage with noble and sage parents, and by his vertues got such dignities and authorities as can not be recyted: yea and moreouer (which is almost impossible) that hee was alwayes

in fauour both with the Lordes and the people, that he runne hys course of nature, and that he is godlye departed, I finde no cause to lament, but with all my heart to render thankes vnto god, that hath giuen hym so manye giftes of vertue in thys worlde, and then after many yeares, hath called him frō darkenesse to his cleare light. Secondly, let vs now speake of other matters: you shall vnderstande that it is reported vs euen to the whole Senate, that the frenche men prepare a greate hoste against oure common weale, and haue alreadie ouer runne our fieldes, therefore it is condescended, that manfullye and wyth a good courage we shall go against them. And this to doe is established by Pompeius, who in wisdome, counsell, and warfare auctoritie, hath none like vnto hym for to conduct oure armie. Therefore I counsell you to leaue Cumane, and to come into this Citie, during the expedition of thys warre, for to auoyde the hurt that might come vnto you. Third ly, you write vnto me that I shoulde re-

ceyue money of youre detters, I wyll doe it willingly: But duringe thys tumulte, I determyne nothynge in the Senate, nor elsewhere, vntyll that thynges bée more quiete: and I dare boldely write vnto you, that yf you come hither, you maye gett honour and profite: and you shall sée what diligence I haue vsed towardes youre creditours, and to magnifye youre name: assuring you that I am whollye at your commandement.

Howv a Prince faithfully certifieth the worthie qualities of a man.

AL, or moste parte of the styles before written, are addressed eyther to oure superiours, equalles, or inferiours, whiche mighte seeme no suffise for thys lyttle woorke, yet neuethelesse, bycause I woulde haue the gen-

tle

tle Readers, to vnderstande that I deiyte to expresse abcundance of Stiles. I haue thought good to recite some stiles, whiche Writers and learned men haue accustomed to vse, followyng therein the example of diuers good Orators. And the firste stile shall be a letter of fidelitie, to wit. When a Prince writeth to one or to many the veritie and truth of a thing, euen as it is, giuing perfect notice that it is so, and such letters must containe three partes. First, the Prince putteth his name, his title and other qualities agreable to his highnesse. Secondely, muste bee placed the discourse or entraunce fitte for the purpose, whereof wee intende to write. Thirdely, to purchase benevolence to the thing, or to the person whereof we write, causyng credite

to be giuen thereunto: expressing the very truth of that whiche we commende, or the vertues of the person.

The Example: wherein the Duke of Venice certifieth the wisedome and science of G. A.

AVgustine, by the grace of God .&c. To all them that shall see these letters, helth and comfort. Secondly, the Maiestie of a prince, & his magnificall authoritie is not onely to punishe & correcte vices, but with his whole power he ought to deiect & chase awaye all vicious persons: and euen so likewise ought he of Justice and honestie, the good and vertuous, full of Sapience and studie, not onely to amplifie with goodes and honour, but also in all thynges to gyue them suppoꝛte, fauoꝛ and praise. Thirdly, and foꝛ that it is many yeares agoe since we haue perfectely knowne Georges Alexander Doctoꝛ verye experte and skilfull, as well in the Greke as in the Latine

Latin tongue, yea loued, esteemed and honoured of all men, for the grauitie of his eloquence: wherefore besides the benefites that we haue shewed him, it is yet our minde, that by our faithfull witnesse, the vertues whiche are in hym, should be knowne vnto all men, and by your relation to be magnified. And therefore we recommende vnto you the sayde Georges Alexander, in all his affaires: for that citie or towne, may thinke it selfe very happie, wherin he shall vouchsafe to abide, for the excellent doctrine that is in him. And if there be any seruice or pleasure done vnto him for our sake, we esteeme it euen as if it were done vnto our selfe, and for the same will giue perpetuall thankes. In witnesse whereof we haue sealed thys wyth oure Seale manuell. Yoven here the such a daye &c.

How a great prince writeth of peace or warres.

There is an other sort of letters when a greate prince writeth

generally to all, or to a vniuersitie, a towne, a Citie, a Countrey, a communaltie, or to some publike persone, as to entreate of peace, warres, appointment &c. And such letters must be deuided into three partes. Fyrste, the name of the prince, and all hys tytles, wyth salutation. Secondly, the cause mouing wherefore we wryte, declaring that it is iust, honest, and profitable, the which we shall proue as well by reasons as to depresse oure aduersarie, and to desire alwayes to mayntayne Iustice and equitie. Thirdly, the matter that we intende, be it of peace, or of warre, or of some other greate matter, and lette the conclusion be tending to oure purpose, contaynynge the fynall clauses, agreable and necessary therunto, accordyng to the rules before wrytten.

The

The Example wherein the Emperour maketh peace with the kyng of Hungarie.

FRederike by the Diuine grace, Emperoure of the Romaines. of Austrie. of Syrie. Duke of &c. and Counte of. &c. To Mathieu King of Hungarie. &c. sendeth greeting: Although that there bee many reasons the whiche mighte prouoke vs to make warre agaynste thee, moe than are to be founde, that doe persuade vs for to make peace wyth thee, the whyche were to longe to recyte, neither also shall it be needefull, for asmuche as thou doest vnderstande them well ynoughe: yet to the ende that to thee and thyne it maye appeare that there is in vs more Liberalitie, gentlenesse, and humanitie, than desyre of reuengement, agaynste youre ingratitude, wee haue thoughte good to make peace wyth thee, to thys ende, that oure warres beyng thus ceassed,

ours people and thine being sore wery-ed and trauailed, maye returne to theire houses in their desired peace, to restore their goodes so dispersed and wasted.

Thirdly, and for thys cause I certifie by these presentes, that from henceforth se-cludyng all discorde and simulacion, which heretofore might haue bene be-twixt vs, we will with thee make and establishe firme and stedfast peace, by the formes and condicions passed and accorded betwene our ambassadoures. Wherefore we admonish you, that thou and thine be prest ioyfully and wyth a good will, to receiue this desired peace, and to kepe it on your parte inuiolated, euen as we haue enioyned to ours, and as we our selues minde to doe: to the ende that thou mightest knowe the good that we woulde thee in well and faith-fully keping this peace, and causing it to be kept and obserued without inter-ruption.

Howe

How a noble man writeth Letters for the promotion of a man.

WHen any Lord or noble man writeth for the promotion of a man, or that he writeth to him, whome he mindeth to preferre, or to an other to prouide for hym of whom he writeth, such Letters are to be deuided into .iii. partes, as before. First hee putteth hys name and his titles, with briefe salutation. Secondly he getteth beneuolence to the person, whom he mindeth to preferre, by prayeing him of some particular vertue, saying that therfore he deserueth to be had in fauour and estimation with all men. Thirdely, hee getteth beneuolence to hys owne person, saying that for those causes he is moued to shewe him fauoure and commoditie: after-

wards he addeth to take in good part the good will, for such a benefite or thing giuen, is not sufficient to reward such vertues, affring. &c.

The Example: wherin the Counte of Pauie, writeth in the promotion of A.

IOhannes Galeas Maria, by the grace of GOD Countie of Pauie, and Lorde of Gennes, to Angelicke sendeth greeting: Secondly the excellent melody and incredible harmonie of Musicall science, wherin thou excellest not onely the other Singers of our Chappell, but also there is none which may be compared vnto thée, with other great and innumerable vertues, for the which of all people both priuately and publikely, thou art renowned, prayled, esteemed, and reuerenced: Such things I say, doe prouoke and encline me to beare thée good wil, to ayde and succour thée in thy desires, euen as customably we

do to our seruants and familiar acquaintance, to the end to stirre and moue other to well doing, when they see the vertuous to be rewarded and honored. Thirdly, and to the end that more plainly may appeare to you the great affection and loue that we beare thee, we do constitute thee to receue in the Counte of Aquedoace, the fruites, rentes, profites, and reuennes due vnto vs, the which we doe frely geue thee by these presents, and so do declare and commaund it: willing thee gently to receiue it, which is to little to be compared to thy vertues, trustinge hereafter, if we be of power & abilitie, that thou shalt perceiue howe we desire the aduauncement of our good seruaunts by magnifying their vertues, offring &c.

How a prince ecclesiasticall or temporall, writeth letters forbidding a thing.

When a prince ecclesiastical or temporall writeth to one or to many, commanding & forbidding not to

finish

finishe a thinge alreadie begon, or not to take in hande a thing alreadie pretended: Such letters containe three partes. First his name and hys tytles wyth salutation. Secondly, he declareth to vnderstande, that hee vnto whome hee wryteth, hath enterpryſed, and purposeth to finish a thinge which he would not haue him to execute shewing the causes and reasons, eyther true or lyke to be true, dissuading from the doinge of such a thing. Thirdly, he placeth his commaundemente and inhibition in briefe termes, and well to be vnderstanded, euen as it appertayneth vnto a Prince, adding therto iniunctions and royall threatnings if it be gaynsayd or withstanded: the which threatninges neuertheleſſe ought to be moderated with humanitie, and not ouercharged

with

with rigour, to the ende that thorough too great rigour, it be not perceyued that the Prince speaketh of choler or anger, the which a wyse man ought not to doe: and then to set the day and date. &c.

The Example: wherein the Pope forbiddeth king Ferrand the building of a Castle.

INnocent Bishop, seruaunt of the seruauntes of God, to our sonne Ferrand, king of Pouille helth and apostolical benediction. Secondly, by the Letters of our Reuerend brother the Cardinall of S. Peter ad Vincula, by oure commaundement gouerner of the Fielde *Picenine*, and Legate, we haue hadde vnderstandinge that in the endes and borders of the kingedome of *Pouille*, towardes oure fielde *Picenine*, whiche belongeth to vs, thou wilt breaking the appoyntementes and concordes made betwæne vs, buylde strouge places and Castles, as he sayth, her

he knoweth by the repoꝛte of diuers peo-
ple, woꝛthy of credit, who do say, that they
haue seene thy pꝛeparations: and as thou
knowest, such maner of new buildinges,
especially erected vpon the front of the sea
coast, where they may giue great occasi-
ons of euill doing and hurte, are thinges
which of their own nature, induce a man
to suspition, and to thinke some euill con-
spiracie. Wherfoꝛe we can not but great-
ly doubt, leaste thou intendest some trea-
son against vs. Thirdly, we therfoꝛe will
thy Maiestie, to desist from building such
Castles and Foꝛtes against vs, if thou
wilte with vs haue peace and perpetuall
tranquilitie. But if peraduenture thou
wilt not ceasse, then vnderstand thou foꝛ
a certaintie, that we shalbe constrained to
repulse the iniurie, that thou wouldest do
vnto vs, following these meanes wherby
it is lawfull to put away iniurie. Yow-
beit we haue a confidence that thou wilte
do nothing that might be pꝛeiudicial vnto
vs, the which no good king may noꝛ ought
to doe.

Youen at Rome. &c.

¶ Here endeth the first Booke.

The

The ſecond boke conteyning the Copies of ſundry learned mens Letters and Epiſtles.

ALthough the inſtructions and ſtyles here before wrytten, might ſuffiſe to content the readers of thys Booke: yet bycauſe courageous mindes ſhall haue abundance and choyſe of matters, I will not here make a finall ende, but haue thought good ouer and beſides all the ſtiles of the Letters and Epiſtles here before writ en to adioyne a number mo of Epiſtles and Letters of ſundry ſtiles, aſwel of Latine Orators, as alſo of other lerned and diſcrete perſons: truſting that

that the whole being wel seene & considered, together wyth the instructions and exquisite termes wherewyth an auditour ought to be furnished, except peraduenture the minde and courage of the Reader be altogether ignorant & sluggishe, of the number of them that remayning in the gulfe and botome of recheleneſſe haue their sense so corrupted, their memorie so slippery, and their mynde so dull, slow and astoonned, that they may rightly of euery one be taken and estemed as brutall and barbarous: which ceassing, and a good will succeding, there is no doute but a man shall easily learne to make a Letter or Epistle so wel adorned, and garnished, that it shal render vnto the Readers and hearers not onely great ioye and commoditie, but also to the endy-

tour profit, honor and inestimable delectation.

Hirmolaus Barbarus writeth vnto George Merule.

PLato in that hys diuine institution of lawes, amongst other soueraigne things, maketh mention, that it is nedfull in the common weals to prescribe & giue order, that it be not permitted vnto any man to shew eyther priuatly or publikly any thing that he hath composed, except it be firste perused and approued by the iudges thereunto assigned. Wouldo to God (O discrete Merula) at this daye we had the same law. Certainly so many people should not then write, and so few should not apply them selues to good Letters: for now through the abundance of many naughty bookes, we are greatly endomaged: & leauing the approued and knowne authors, we folow the base and blynde writers and (that which is to be lamen-

lamented) we iudge of studies accoꝛding to the good oꝛ euil authoꝛs one with another, without differencie oꝛ coꝛrection. From this ſpꝛing and fountaine is riſen this moꝛtall and monſtrous perſuaſion, that Philoſophers and Conſules can not be both a like and eloquent, foꝛ the which ſentence (bicauſe in many places we haue argued to the contrary, as well in ſpeaking & diſputing as by wꝛiting) I dout not but of many I haue incurred hatred and offence, oꝛ (accoꝛding to thy common pꝛouerbe) haue angred the waſpes. But ſith we haue the othe of thys knighthode, it wers a capitall cryme to quite ſo honoꝛable a charge. And certaynely I ordeyne and appoynt (nowe that I haue power & authoꝛitie not to chyde oꝛ make a noyſe, but by wꝛiting oꝛ interpꝛeting to pꝛoue my cauſe beꝛoꝛe wiſe and lerned perſons, euen ſo as the thing it ſelfe ſhall wytneſſe) that there is altegether no matter which this floꝛiſhing and readie kynde of ſaying and ſpeaking, doeth not receyue, and hath not hys natuꝛall hyſtoꝛys, yea and contayneth not

his very particular and ſenſible reaſons. For this is of Pliny the ſeconde (without all controuerſie) conſtituted and made: but the ſame is that whereof euery one vniuerſally maketh queſtion and debate in ſuch ſort maner and forme, as I thinke verily I my ſelfe haue firſte touched it, in *Themiſto*. That which I haue propoſed, I pray thée Merula, as effectually as I can deuiſe, that thou woldeſt ſay for me euen as for thy ſelfe, and that thou wouldeſt be not onely my defender, but my helper iudge and corrector. For certainlye it can not be denied, but that in Philoſophie there are ſundrye places, the whiche to vtter and expreſſe, it is nedefull and neceſſarye ſometimes to faine and renewe. And this doeth Marcus Tullius, and all the other auncient and greate Philoſophers graunt and allow: the whiche is now by maner of prelocution and reuerence graunted vnto vs: & as he ſayth we may name and place new wordes, where we ſée the Latin to be corrupted or altered, as in the names of money and coyne or ſuch lyke. And herein would I haue thé

to be an egall Cenſor or Iudge, if peraduenture thou findeſt in theſe bookes any thyng either altogether fayned to the ſemblance of certayne voyces, or by licence, that I ſay not rudely or hardly tranſlated, or by abuſe to boldly tranſpoſed, or elſe by a certayne imitation ſomwhat to confirmable. Howbeit I thinke thou ſhalt not finde many which might offend thee, or be troubleſome: tenne at the moſt or thereabouts, thou ſhall finde in the whole worke that I ſende thee herewithall, the whiche a man may ſay are not take rightly from the Latin, and yet is there ſome of them that we haue receiued and taken euen from the Latin eares, ſome we haue newlye made, for the other I take no diſdayne of the vſage of learned and wyſe men: howbeit I wyll not ſeeme to affirme my ſelfe to be wholly vnreprouable, leaſte peraduenture ſome doe obiect & ſay, if thou excuſe thy ſelfe that thou art not barbarous, what is it then that thou ſayſt? And thus I wholye ſubmyt my cauſe to the indifferent Iudge, voyde of parcialitie. Farewel. From Venice. 1480

Hirmolaus Barbarus writeth to Angelus Politianus.

I Am that thou hast conceiued incredible ioy for my prosperities, thou hast therin dons no newe thing, nor any thinge whiche I had not before hande wel seene, & by imagination presupposed. I knowe with what carefulnesse & great forwardnesse of vnderstanding, thou hast taken in hand thys busy and vnspeakable charge to adgane & ertol my name: and although that thou hast therein bene constant, diligent, and effectuous, yet sith in so doing it seemeth that thou speakest for thy selfe, when thou speakest for me, I doe nothing maruell in ỳ thou hast thought to profit thy selfe, when thou hast ben about myne affayres. I giue thankes vnto thee, and will giue continually, not onely as to a louer and a frinde, but euen as vnto Politian, that is to say, vnto a man right wise. And certainly it is a greater thing to be prayed of Politian, than of a frende. for the testimony and iudgemente of a frende might be deceaued: but of Politian

tian a frende, neuer deceaued. And to my Lord Laurentius, no lesse my prince than thyne, I am greatly bound and beholden, he hymselfe therof is witnesse: I am in great danger least that in so many benefits and merits, which it hath pleased him to bestowe vpon me I appeare not to be vngratefull and barbarous.

Marsilius Ficinus writeth vnto Angelus Politianus

IF now Politian, I should say, that I greatly maruelled at the hautinesse eloquence of thy style, some peraduenture would suppose that I were to full of maruelling: certainly in others I am accustomed to maruell at things for the noueltie of them, but in Politian, I marueil at thinges which are vnto me of a long time very well knowne, howbeit for a veritie I now haue in admiration not olde things, but newe thinges. For my Politian, hath so happily encreased within short space synce hys youth, that

for his style he seemeth vnto me wholly another man, and altogether new: and therefore he that being euen a childe, hath not smally pleased me, and being a yonge man greatly pleased me, now that he hath passed his youth, doeth perfectly and worthily please me: for euen as his beautie hath dayly encreased, so also hath increased his grace. And certainly also this pleseth me wel that it should so bee, for this cause, for often tymes I presupposed and as it were prognosticated, that it wold so come to passe, therefore I pray thee holde on as thou hast begon. Diuine, to the ende that thou maist likewise make me a true Diuinator. In respect of that that thou extollest the Marcilian in euery place with passing prayses, I doe maruel no whit at all. Who is he that in pronouncing his proper praises, is not vehement and warmth not him selfe? who is hee, so vnsensible, that delyteth not him selfe in that which belongeth vnto him selfe: Francus declared vnto vs that thou hast had talke of vs with all the wise and learned, especially with Hirmolaus Barbarus. What wylt

thou

thou that I doe for thée: certainly I will willingly do it. Farewell.

Politianus answereth vnto Marsilius Ficinus.

THou perceiuest not in me euery daye newe thinges which are worthy to be praysed, but rather newe thinges in thy selfe, through the which thou praysest me: and that which seemeth vnto thée such abundance, is thy excedinge loue whereby (as Propertius recitoth) of nothing is raised a great history. And verily I thincke thou wilt make me a Diuinator, for thou hast caused me to diuine, when as euery day I say & preach that thou art a Diuine. Farewell.

Innocent Pope, to Angelus Politianus.

MY welbeloued Sonne, health and Apostolicall benediction. The bookes which thou lately biddest sende vnto vs, translated out of Greke into Latin, we

haue hartely and gladly receiued, aſwell for the noueltie of the thinge, as for the iudgment of diuers, whom in theſe parts we eſteeme for learned and wiſe: It is ſo wel furniſhed with learning and wit, that therewith our Library ſhalbe greatly adorned: and therfore we giue thee moſt hartie thanks, recommending thy vertue vnto our Lord, and exhorting thee from henceforth to perſeuer in ſuch like things: to the ende that by theſe honeſt labours, thou mayeſt one day get greater prayſes, and that thou mayeſt deſerue at our handes more fertile graces. And in token, aſwell of the good will that we know to be in thee, as for the great fatherly loue that we bear towardes thee, we haue thought good to ſende thee two hundred Crownes, by our welbeloued ſonne Iohn Turnabon, to the ende that by ſuch ſuccour of liuinge, thou mightſt more eaſely ſuppoꝛt and accompliſh thy labours and woꝛkes. Youen at Rome, at Saint Peters, vnder the Seale of the Fiſher. The. xvj. of Auguſt. 1487. The third yere of our Pontificalitie.

Innocent the eight Pope, to his welbeloued sonne Laurentius de Medicis.

WElbeloued Sonne, health and Apostolical benediction. Wee giue thankes vnto thy deuotion, for that thorough the same our welbeloued sonne Angelus Politianus, a man very learned and expert, hath sente vs a boke, translated out of Greke into Latin, the which he dedicated vnto our name, & the which not onely by our owne iudgement, but also by the iudgement of other wise men, vnto whome we haue shewed it, is greatly commended. It shall be of vs as appertayneth greatly esteemed and honoured, and shall be an ornament in our Librarie, the whiche shall bee a Testimonye of his Vertue and Learninge: wee exhorte thee aboue all thynges, to prouoke and moue the same Angelus by thy authoritie to make and compose lyke workes, which shall

bringe forth vnto him vulgar estimation, and vnto vs no small delectation: who for so honest labours, partly by benefits, partly by other things, will cause that worthy thanks and reward shalbe employed and giuen vnto him. And now in token therof, we haue appointed to be sent vnto him by our welbeloued sonne Iohn Turnabon, two hundred crownes, to the end that this boke should not remaine without recompence. Yoven at Rome at Saint Peters, &c.

Angelus Politianus to Innocent the. viij. Pope, rendreth salutation.

I knowe not in what sorte to render the thanks, most holy Father Innocent, Soueraigne bishop, which hast with so great prayses, and ample liberalitie rewarded our small labours, which thing I consider and interprete to haue ben so done for this cause: to wit, that it hath pleased thy holynesse and blessednesse by this meanes to erecte and stirre vp the mindes of learned

men

men which of long time haue lien stil and as it were slombred, when they vnderstand to be in such a worthy bishop of this time, such and so great humanity and liberalitie, that now euen the baseste and leaste in order, remain not only praysed and honored, but also liberally recompenced. Certainly these prayses, togither with the present and vnloked for benefites on me bestowed, haue added vnto me as it were spurres and prickes, and haue charged me with a great carefulnes, so to kepe and behaue my selfe, that at no time, or by no cause, I be founde to be vnworthy of thys thy liberalitie and fauoure, wherupon I wil take care, and wil so enforce my selfe, that this our tender territorie, (to the tillage wherof thy magnificence hath nowe giuen such and so great succour) shal bring forth hereafter newe reuenues to thy sacred Maiestie. Valeat tua sanctitas, Florentiæ. &c.

A certayne man writeth to a Bookebynder of Paris.

WOrſhipfull Syr, aſſured I am, that if I ſhould commend me an hundred thouſand times vnto you, yet ſhould I doe leſſe than nothing, if it pleaſed you not to accompt me for one of thoſe that wiſh you well, therefore I praye you commend me vnto you: certifying you that ſince my departure, I haue written ſufficient matter vnto you accordinge to my rudeneſſe, wherevnto you haue made me no aunſwere. Howbeit I maruell not therat, conſidering that you haue ben ſo buſyed about the vrgent affaires of the king, that you haue had no leyſure to attende thervnto, wherefore you are worthely to be excuſed. And though it be ſo that I am tranſported into a farre countrey to execute needefull thinges, yet is it not to be ſuppoſed, that true loue ſhould decay, thorow the viſible ſeperation made betwene

two

two friendes, whereof you are the one and I the other, at the leaste I am yours, and beleue that you are mine. And therefore as mine, I haue not nor will not deferre to write vnto you, trusting and being assured that thorough the receiuing of my Letters, I shall cause you to be more ioyfull, and to haue me in remembrance. Doing you also thereby to vnderstande, that if it would so please you, I would gladly haue certain little bookes (whereof I spake vnto you) dispatched from the byndinge, handsomely and finely, as you knowe well how to doe them: yea farre better than it is possible to expresse or write vnto you. Of a thing wel done the praise remaineth to the Author and doer therof, wherein I knowe you shall be partaker, for that you worke so perfectly that no man will nor can finde faulte therewith. Moreouer if there be any thinge in these partes wherin I may pleasure you, do but commaund it, and I will obey accordinge to the possibilitie of your sayd friende, not to be compared to his good will. Recommendinge me alwais most humbly to your worship,

vnto

vnto your wife, and to all your children, vnto whom I wil not forget the wine, my boks being properly and handſomly bound and diſpatched. Thus ceaſſe I for this preſent, beſeching our Lord to ſend you helth and welfare with long life. From Selurre the .xj. day of Octobet.

An Epiſtle of Angelus politianus to Laurentius de Medicis his Vncle.

BAptiſta Leo Florentius, of the moſte cleere and noble Familie of the Albertines, a man of excellent ſpirite, of good and deepe iudgment, and of exquiſite doctrine, hauing lefte vnto his poſteritie many noble deedes, actes and monumentes, conſequently and in fine thought good to report vpon .x. bookes ſpeaking of Architecture, or the Science of Buylding: the which being amended, corrected, and polyſhed, intending to ſet them forth to light, and to dedicate them vnto thy name, was by fatall ordinaunce preuented by death and ſo deceaſſed. His brother Bernarde, a pru-

dent

dent man, alwayes myndeful of the a-
mongst ỹ chiefest, to the ende to aduance
the memory of so worthy a man, and to
render thankes for thy merites on him
bestowed: the forelayd bookes written ac-
cording to their true paterns and exam-
ples, and reduced into one volume, doeth
offer and present them vnto thee, my good
Laurentius: and in very deede he desired
that I should commend and adorne with
wordes the same gift towards thee, & also
towards the authour thereof, Baptista
Leo. The which I haue not thought good
to doe in any case, to the ende ỹ through
the default of my vnderstanding, I di-
minishe not the praises of a man so ex-
cellent, and of a worke so well brought
to passe and finished: for vnto that wor-
thy worke shall come more honour and
renowme by the learning and reading of
it, than by any wordes wherewith I am
able to set forth the praises thereof, fea-
ring and doubting the difficulties of the
Epistle, and doubting also the imbecillities
and weakenesse of our Oration: for why
to any man not ignorant of the perfecti-

on and intregritie of the remoued Letters, and of the ſecrete and hyde diſciplin it myght bee douted whether hys ſpeache and ſtile doeth more touch the Arte of Oratorie, or of Poetrie, whether it bee more graue or Ciuill. In this ouer he hath followed the true trace of the Antiquitie, in ſuch ſorte that he hath by ſenſe comprehended & reduced into example, not onely the reaſons of the auncyent Buylders, their engyns and inſtrumentes to worke with all; but alſo hathe wonderfully excogitated and publiſhed the formes and ſtyles of Buyldinges: yea and beſydes this, he was alſo a good Paynter, and a cunning Caruer. Howbeit it in the meane tyme he ordred all thinges according to true proportion and meſure, in ſuch ſorte that all people myght report of him ſingular and worthy thinges, ſo that I iudge I ſuppoſe, that I were better to be ſilent than to ſpeake to little, euen as Saluſte ſayd of Carthage. To this boke therefore (O Laurencius) thou ſhalt attribute moſt principall and chiefeſte place in thy Library; and ſhalt reade it diligentlye: and

and shalte take care to publishe it commonlye: for it is worthye to passe often by the mouthes of experte and learned men, yea it is a fauorer and a very patrone of learning, amongst all men liuing now falne vnto my lotte. Farewel.

Angelus Politianus to certaine frende of his.

IF I had begon to haue loued thee for thy richesse, I should now haue ceassed to loue thee, or to be thy frende, for that thou now ceassest to be rich: but moreouer, if I hadde nowe ceassed to haue ben thy frende, then hadde I not ben thy frende neither when thou wert rich, but a flatterer: the which whesoeuer I am be, can not be free but a bondsuane.

Politian to his frends.

YOu are many which together demaund Letters from me, but beholde I sende

vnto many but one onely: for it behoueth to sende one onely Epistle vnto many whome I onely loue. The which shall be as good as many, when many of you shall reade it.

Politian to an enuious person.

Thou art enuious to euerie one of euerie thing saue enuie, but of that thou art enuious towardes thy like, who is yet more enuious than thou: and by that meanes there is no enuie in thee: and yet notwithstanding thou hast enuie at his enuie: and by that meanes he is lesse enuious than thou. Who you are, I will not expresse, because I will not make you more miserable than you are alredy, for if I should publish your name, you would haue enuie euen at your verye name it selfe, not onely one of you at that of ỹ other, but either of you at his owne.

Politian to a Slanderer and detracter.

Vnto thée which speakest euill of me, I intend not to answer euill, lest peraduenture thou shouldest cease from saying euil by mée, that is to wit, from praising mée: for in very déede who is he that is more rightly praised, than he of whome euill is spoken by an euill man? And in respect that I call thée an euill man, that is so farre from being euill sayd, that nothing can be better sayd.

Politian to his friend *Cæsar Carmente.*

THou supposest thy selfe to be contemned, bycause I write not vnto thée, I should contemne thée if I shoulde write vnto thée: for if I contemned thée, then durst I write vnto thée these aunswers, either that I am busyed, or that, I haue no leysure for thée. Farewell

Politian, to Iames Modeste.

THou art sory, bicause I write not vnto thée: be sory no more, for now I write vnto thée. Farewell.

Politian to an vnconstant person.

THou hast not giuen me that which thou didst promise mée: I finde my selfe greued if thou haste forgot it: and yet more greued if thou haste not forgot it: to forget, is the propertie scarce of a friend, and not to giue when it is remembred, is the propertie altogether of an enemie. Farewell.

Angelus Politianus to Picus Mirandula.

THat which I would should haue beno corrected by thée, thou praysest it, but thou doest that thing easely, which thou doest alwayes. Farewell.

Politian to a friende of his.

THou art angry and sory bicause Simias doeth reprehend mée, he doeth not reprehende mée, to the ende that hée might search the sauegarde of hys lyfe, as aman beset with some that doe much reioyce of flatterers, and yet more of detracters.

Politian to a promyse breaker.

MUch more equall hadde it ben incontinently to haue denyed that whiche so earnestly I haue requested, than afterwardes not to performe the thinge which thou being a graue man hadest so liberally promised, for than hadde it ben no iniurie, seing that thou diddest owe mée nothing: but now it is iniury, for thou dost owe it me, and must owe it me, seing that thou haste promised it me: & certaily I doe not yet beleue that thou art of ẏ sort of people, whom their promises doe not bind thē: & to ẏ end ẏ I haue not hereafter occasion to beleue it I would wish thée to kepe such promises to thy self.

Onely this I requeste thée, that if thou wilte not giue and perfoyme vnto me that benefit, yet cease to be iniurious vnto me, which thou shalt doe if thou forbid me to hope any longer in vayne. Finally, I shall be greatly beholden vnto thée, if thou giue me ỹ which I requeste, & shall greatly maruell if thou giue it me not. Farwell.

Politian to his frend.

I Was very sory, and am very glad, bicause thou wast sicke, and that thou art hole. Farwell

Politian to Picus Mirandula.

I Was first vanquished of thée by learning, and vanquished by spirite, yet neuertheleſſe I reioyce me to be vanquished, and doe in such sort reioyce me, for I loue thée, and loue that by the which I was vanquished: but now by thy humanitie am I vanquished, which thing certainly I can not suffer bicause it is vnhoneſt but

I doe

I do suffer it, for ther is nothing vnhonest vnto me, which vnto thee is not honest.

Politian to a certaine frende of his.

THou art sory bicause I which am thy friend, haue vanquished thee in disputation, thou oughtest not so to be sory: for if all things be common vnto friendes, I am no more a vanquisher than thou: and no lesse vanquished than thou. But peraduenture thou art sory, bicause that by such lawe of friendes, I am not a perfect vanquisher, I whiche haue thee vanquished. Farewell.

An Epistle of Iohannes Picus Mirandula, to his dere frende Iacobus Antiquarius.

AMongst all the pleasures which I toke when I was at Florence, through the allowable custome of Politian, (a man according vnto my iudgement, of all other most learned and skilful, as touching them

of our time) this was not the least, but exceeded, when he incontinently gaue vnto me thy graue Epistles sente vnto him, to the ende that I might reade them with their aunswers, in the same fourme and excellent order that they passed betwene you: In those Letters and Epistles I did greatly delyte me, for the singular prudence therein contayned, whereby also in weighty matters and great affaires, thou art of the most prudent and wise greatly commended, both for the sobrietie and also for the sæmely adorning and beautifying of thy Oration. Furthermore thy Letters were acceptable vnto me, not onely because in some of them there was honorable mention made of my name, but also I delited my selfe therein for the testimony of such a perfect man, by reason of the conscience, graunting and giuing iuste consent, which not dissembling any thinge of that which it thought, did manifest and discouer the matter euen as it was striuing with great force, as nilling to be deceyued: And thus I am double beholding vnto thee, by reason of thy vertue, and also

of thy benefits don vnto vs. I had thought by my Epistles sundry times to haue rendred thee thankes, least peraduenture towardes thee I shoulde haue ben thought somewhat vngratefull, or esteemed rude and vnciuile: yet deferred I the time (bicause I knowe thee and our good friend Politian, to be so exercised with Letters, passing to and fro betweene you,) as not willing with such importunate hast to babble against the Muses, and as the maleperte gagling Geese, to interrupt the whyte Swans enterchangeably singing: besides this I perceyued by Politian, that thou haddest vnderstanding of our good will towardes thee. And now haue we receiued thy letters sent vnto vs, (lately deliuered to Bernard Ricius, a yong man of great towardnesse) wherein thou doest attribute vnto me, that which I dare not request, neither thincke to haue so much merited. The greatenesse of thy humanitie doeth now burst our scilence, except we should seeme vnciuile or proude, and therefore I can not chose but giue thee great thankes: and impart vnto thee immortall prayses:

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not onely bicause thou bestowest vppon me no small vndeserued prayses, but also by reason that thou so tenderly louest me. Therefore vnto thée I ought to make recompence euen aboue my power, neither is there any thing so hard or difficile, which for thy commoditie I would not take in hand.

Farewell.

Made in the fieldes of Ferrare, the. 27. of July. 1494.

Here endeth the seconde Booke.

The

The thirde boke conteyning the maner and forme how to write by answere.

A Father writeth vnto his Sonne.

WEbeloued Sonne after Commendations apertaining &c. It is already thre monthes ago, and nowe at this present going on the fourth, synce we receyued any letters from thee: me thinkes thou mightest haue coniectured with thy selfe (if thy heart had not ben altogether stony) in what troubles and calamities I with thy weeping and sorowfull mother do liue. There are now, vnto winters gone and past, synce forth of thy mothers wombe into this transitory life thou wast brought, and bicause euen from thy youth vpward, I was a careful and desyrous Father to see thee good, modest, gentle,

tle, kynde, and with all other vertues adorned (beholding then thy sharpe wit and liuely memory of thy naturall inclination and spirite) I thought good (as thou knowest) to sende thee to *Paris*, to the studie of the Ciuill Lawes, according to thyne owne desyre: thou hast neare bene there foure yeares, and I determined to gyue thee yearely an hundred Crownes for the sustentation of thy lyuing, to wit, at the end of euery six monthes fiftie: and moreouer to sende thee Clothes of Silke and of Veluit, for the apparell of thy bodye. Thou shalt vnderstand, (my deare childe) that thy mother hath bene my wyfe. xvi. yeares: I haue had (by the goodnesse of GOD) of hir two children onely, whereof thou art the firste, and after thee Loyse thy Sister, vppon whose vertuous lyke the Sunne beames hauing shyned by the space of. xviii. yeares, and I knowing hir, worthy of a husbande, haue thought good this yeare to marry hir, and to giue hir to Maly Loyer, for hys legitimate and lawfull Spouse: and bycause that hee is a rich man, it behoued mee for the full summe of hir

hir mariage to giue thrée thousand poũds, so that I was constrained to pay him not onely all the ready money that I had, but also to borrow more than thrée hundreth Crownes, bicause I would not fayle to the fidelitie and promyse which I hadde made him. This therefore was the occasion that with my Letters of the eight of August last past, I had not the meane to sende thee more than thirtie Crownes, within these fiftene or twenty daies I wil sende thee the other twenty, for the ful accomplishing of the terme past, and the fifty for the beginning of the yeare presente: Therefore for defaulte of the sayd money ceasse not from any maner of study: but nowe it pleaseth me to talke a little vnto thee, Thou then drawne by disdayne, and moued with vniust yre, for so light an occasion (as voluntarily willinge to worke vengeance) stayest thou to giue aunswere vnto the humaine and gentle Epistles of thy father, vnto the swéete and louing letters of thy mother: disdaynest thou to answere brotherly the tender Letters of thy chast, prudent & new maried sister? O thou

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miſcreant, thinckeſt thou peradventure that the pitie of thy father wold not haue ſent thee the twenty Crownes, which for the neceſſitie and ornament of our houſe could not then be done? O Neroical cruelties of a childe, O heart of Iron, O barbarous vſage, O wickednelle worthy to be caryed to the vttermoſte endes of the world: I ſee wel inough how wiſe thou art made, to know how to moleſt me euen at the very heart rote, together with thy miſerable mother: who for that thy plague of ſpirit, taketh hir daily nourichment with ſharp and bitter anguiſhes. The Virgilian Queene Dido of Carthage, was neuer ſo paſſioned with loue towards hir pitifull childe Aſcanius, as by thy occaſion the tenderneſſe of the charitie of thy mother towards thee, is at this preſent afflicted and deſolate, and for thee onely ſhe liuing doth accompt hirſelfe miſerable & vnfortunate. Alacke I pray you tell me, is this the doctrine of the ſage Plato? are theſe the inſtructions of Ariſtotle, that prince of Nature? who ſay, that it is not poſſible that children ſhould make recompence to their

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Fathers and mothers for the goodnesse of them receiued. Thou then my deare sonne, if thou wilt that thy mother liue, take forthwith thy penne and write, to comfort hir. Thou oughtest to remember (as a reasonable man) ỹ she brought thee into this world, that thou wast tenderly & warmly nourished in hir wombe, & that thou didst there receiue thy life, lymmes, flesh, blood, synowes and bones: since which tyme also how carefull and diligent a father I haue ben for thee (to auoyde the vanitie of worldly prayses) certainly I demaunde none other wytnesse but euen thy selfe. Phaler, although he was a tyrant & of notable seueritie, yet sometimes appeared Ciuil, who writing vnto his sonne Paurolus, sayth vnto him, ỹ a chylde ought verily to be myndfull of the benefits of his Parents. Alas, I pray thee reade the history of Valerius, where thou shalt vnderstand the pitie of Coriolan, towards his Mother: and the promptnesse of the pitifull hearte of Simon the Athenian, towards his Father Miltiades. Finally, I had purposed to

haue continued longer in this Epistle: but the teares which fall from myne eyes, wyll not suffer me to passe further. I beleue that through the great anguish of the griefe that thy pitifull mother sustaineth, if she should see thée in hir presence, she could not say to thée, O Sonne write vnto me: but I dout not but that those hir distilling teares would forthwith pricke thée forewarde to wryte vnto hir: and because she is thy mother, (and that bothe good and worshipful,) thou mightest peraduenture learne the dutie of trùe pitie, not bashing to accompany hir, with sorow full wayling and repentaunce, for the errour towardes thy Parentes, without cõsideration by thée committed. God kepe thée, and vouchsafe to make thée worthie of his infinite grace.

Thy Father.&c.

The aunswere of the Sonne, vnto his Father.

DEerely beloued Father, after moste humble commendatiõs vnto you, and my

my louing mother, beseching you both of your dayly blessing. &c. Father although I know your aduice to be truer than the voyce of the humanie Sibyle, or the oracle of Apollo, yet neuertheleſſe I thinke it my dutie to make briefe aunſwere vnto your ſweete and learned Letters. You by them (together the great pitie of my Mother) haue made myne eyes ſo tenderly moyſted with teares, that not onely in one thing, but alſo in many, if I had ben before your preſence (your Fatherly benignitie, together with my mothers clemencie conſidered) you would certainly haue iudged your onely Sonne worthie of pardon. He that ſhold blaſpheme god, yea or his father or Mother, me thinketh he were not worthy to be reaſoned withall, but rather to be puniſhed: for in veritie, there is nothing more vnſeemely in a yong man, than to giue occaſion of anger vnto a man of ripe age. Therefore as Marcus Cicero writeth, wyſedome is the knowledge of god and euyll thynges: And thys goeth morally, Ariſtotle diſputing ſayth that it falleth not for youth: therefore the

moralist Seneca swetely writeth, that the wise man is temperate and constant: and he that is constant and without perturbation, & without wickednesse, is he that is quiete and vntroubled: then to cõclude, the wise man is happie. Therfore extend your pitie vnto me: for according to the sentence of Fabian Quintilian, he that repenteth him of his errour, is worthy of pardon. But bicause I will not be long in writing, it may please you to vnderstand, that in this Towne of Paris, we haue greate scarcitie of victualles thys yeare. Corne is at a high price: I saye nothing vnto you of wyne, which at this day is risen vnto such a price, that of many persons, it is quite forsaken. I know well, my dere Father and Mother, that you would not haue me to endure scarcitie of victualles, for the which my garments already foure monthes agoe, are gauged to myne Host, which causeth me to be more importunate to demaund money of you; which through your goodnesse I attend for with earnest desyre. To fynish, (my duety vnto you both remembred

wed) I humbly recommend me, and also vnto my welbeloued Syster.

Your humble and obedient Sonne &c.

The father vvriteth vnto the Sonne.

VErily my Sonne, thou wilt be the occasion through thy euill behauior to haste me soner than I thought vnto my graue: for one of these dayes in thys Towne of Lyons, many gentlemen and marchants affirmed vnto me, that al the clothes of Scarlet which thou didst cary with thee are lost: Also I am aduertised by my trusty frendes, that sundry dames in Lyons, go sumptuously arayed wyth our clothes of Sylke, and thou of them hast none other payment, but that thou takest accompt secretly in ỹ night. This is not the fayth which thou didst promise me at thy departure: therefore thy mother continually wepeth, and thy two

dertuous and honest differs lament wythout ceasling. But tel me, with what knyues thinkest thou that thou doest wounde the most secrete partes of ours hartes: therefore be redy to amend thy errour, or else verylye ceasse to call me Father, and holde thy selfe assured (except thou amend) that neither of my goods nor money thou shalt euer haue any parte hereafter.

Thy carefull Father. &c.

The Sonne maketh aunswere vnto his father,

MY dearely beloued Father, I haue ben aduertised by your sorowful letter of euill aduenture of our marchandise: but bicause you are my Father and a prudent Father, it is lawfull for you without occasion, to reprehende and to threaten me: howbeit he that committeth not the fault, is alwayes accompanied wyth swéete hope. Those that haue tolde

you

you that I giue your clothes of silke vnto the dames of *Lyons*; peraduenture haue taken it in euill parte, that I haue not giuen some peece of silke vnto theyr wiues, & wold peraduenture haue taken no care to haue asked them from whence the garment hadde come, so that they spare theyr pens. I pray you therfore my deare father, be content & glad: for I consume not your goods, but I sell them aswel vnto women as vnto men. I send you by your Factour two thousand pounds for clothes of skarlet, & fyr hundreth pounds for clothes of silke: I will tary to finish the rest, and the cursed enuie languishing, shall fall vnto the ground: and you shall finde me (God to friend) a good, iust & faithful Sonne &c.

The wife vvriteth vnto hir Husband.

ENtirely beloued Husbande, after a thousand commendations vnto you, with the desyre of your health and welfare rather than myne owne. &c.

Wynte your departure hence, God knoweth in how many carefull cogitations & thoughtes I haue lyued: and certainly in all my tribulations through your absence, I haue found none greater than in one whole yeare with much a doe to haue receiued from you onely two shorte Letters. It may be ỹ some great affaires of the Court would not permit you time to write, or peradventure that no care of vs doeth pricke you forwarde. These verily were not your promises made vnto me at your departure. It may please you to vnderstande, that our two children are in good healthe, and encrease in stature, but not in maners, which to them should appertayne: we are riche of substaunce more than otherwyse, therefore take hede leaste couetousnesse doe surmount & ouercome you: For riches wyll be smal ornamentes for oure Children, without the brightnes of some vertues. Besides this, forget you not that I haue not any lacke of thinges necessary for lyuing: but know ye that I am a wife, and that yong, not better nor worse than other. Therefore

I beseech and require you that you will come vnto vs, for we haue great neede of you, & not of money: And thus with great desire do we attend for you: beseching god to blesse you and prosper your affaires.

Your faythfull Spouse. &c.

The answere of the husband vnto his wife.

LOuing wife, after hartie commendations with desire of your prosperity and all ours &c. This may be to certifie you, that within these fewe daies I receiued some very lamentable Letters from you, by the which you do greatly complain of me, for that I should be slowe in writing vnto you: you thinke peradventure that from hence where I am in Lions vnto Amboyse, is like distaunce of way as from Bloys to Tours. Verily I haue written at the least nine times in the yeare. And often it happeth (as you might consider) that by negligence of the Cariers let-

ters are lost. But to proceede further when I parted from you, I had thought that I parted ioyfully, leauing in your lappe our two children, with stedfast confidence to haue committed them to a prudent, sage, temperate, carefull, diligent, and heartie wife, about the gouerning of domesticall affaires, wherein me thinks there should be no default in you. You write vnto me, that you are a wife and young, with that which followeth: I say that when I maried you, I take you not only for a wife, but also for the most vertuous, most chaste, most honest, and most skilfull of all other of your age. I am not couetous, as peraduenture you suppose: true it is, that I am come vnto the Court to aduantage vs and our children as much as I can, which may hereafter be cause of ioyfull quietnesse. At this present I will write no farther: God willing within these three months I trust to be with you. And thus I commit you and all ours to the blessed Trinitie.

Your louing Husband. &c.

A Sister writeth vnto hir Brother.

My welbeloued Brother, after moſt hearty commendations vnto you &c. I can not expreſſe nor declare in wordes what grieuous ſorrowes and paſſions I haue receyued for the death of Frauncis your louing and faithful ſpouſe. Therfore were not the extreme teares and grat anguiſhes wherwith I am bitterly accompanied, I might peraduenture find out for you ſome maner of conſolation: but certainly very ill may he helpe an other that can not in any wiſe helpe him ſelfe. Any other meane is ther not, ſaue only reaſon, which might comfort you to take with a good heart, the fierce and vncertain death of that honeſt, vertuous, and chaſte wife: who through the merites of hir vertues, I eſtéme without all doubt to be gone to poſſeſſe the eternall Triumphes of the heauenly glory. Wherefore then ought we more to lament the vngentleneſſe of enuious death, which in thend deſtroyeth all things created, than we ought quietly

to

to render the money which we haue borowed: for the gifte of life lent vnto vs by the general Pastour, ought to be restored without any lamentation. Therefore I pray you, study with me to praise God for the faithful departure of your welbeloued out of this transitory life: And so bringe vp Loyse my deere niece, that she may follow the maners of hir Mother. Would the bitter rayn of the humour that falleth from mine eies haue ceassed, I wold haue ben more large in writing vnto you. The eternal God of his infinite pitie, preserue you and yours in peace and prosperitie.

Your loueing Sister, &c.

The aunswere of the Brother vnto his Sister.

DErely beloued Syster, after louing commendations vnto you. &c. The tendernesse of the sweete Style of your humaine letters, hath caused somewhat to ceasse the abundaunce of the moyst humour

mour gushing from mine eies: therefore I cannot by any sufficient words, expresse the thanks which I do owe, and euen vntill the last day of my life shall owe vnto your pitie, gwdnesse, and curtesie. I know howe tenderly you take the memorie of Francis: also I know the effect of the singular loue, which she bare vnto you. Your Niece humbly recommendeth hir vnto your benignitie, I trust that she will follow in all things the gentlenesse and honestie of that hir vertuous Mother deceassed. We in the meane time shall alwayes be ready to accomplish your request in all things at your pleasure. God haue you in his blessed tuition.

Your faithfull Brother. &c.

A Mother writeth vnto hir Daughter.

WElbeloued Daughter Antyonette, after due commendations vnto you &c. Very acceptable (deere daughter) were your

your letters vnto me, partly for hauinge aduise of your health, and partly to vnderstand that Peter your sonne doeth so diligently attend to the beginning of his studie. To aduertise you by motherly charity of that thing which apertaineth both vnto my honesty and yours, it is so, that within this litle while I haue by diuers voyces vnderstanded, (I wote not what) of your il renoume, from those parts of your towne of Bloys. You know (my daughter) that at sixten yeres of age I was maried, and at .xxiij. remained widdow with two children, and vnto this my age of .lii. yeres there was neuer none verily that coulde say any thing against the integritie of my life: neither haue I at any time passed for a husband. Thou verily at .xvi. yeres didst take a husband, and now at .xxxb. yeres remainest widow with one sonne only, .xij. yeres hast thou possessed thy husband: therfore thou oughtest to be satisfied of worldly things. Thou art rich, and art left vnder the state of a widow: Oh, I pray the for the loue of the eternall God, and for the obeysaunce that thou owest vnto me,

that thou wilt be well aduised not to mutate or blotte that widowish and decent habite which thou beareſt, for the worſhip of him, who of thy virginitie gathered the firſt frute. The Lord be with thée.

Thy pitifull Mother. &c.

The daughter maketh anſwere vnto hir Mother.

DEre and welbeloued Mother, after moſt humble and reuerent commendations with the deſire of your long life, &c. Through your laſt briefe Letters I am become altogither melancholike and ſorowfull: and that not for the occaſion ſpringeth of you, but of the vnhappineſſe of the wicked world. Verily with moſt humble obedience, I receiue all thoſe admonitions which come from you my diſcrete Mother. Hippolit, as we read in the auncient hiſtories, bicauſe he would not conſent to Phædra his horrible Mother, was by hir occaſion cruelly put to death,

without deſertes: ſo I by the peſtiferous tongues of others, am innocently ſclaundered. Wherfore hearken I pray you my dere Mother, you know Clare very well, who hath a Brother. xviii. yeares olde, a Dronkard, euill taught, a gamner, and a glutton, theſe two yeres he hath by Letters, gifts, and promiſes, gon about diſhoneſtly to tempt me, and this doeth he not ſo much for his owne deſyre, as for the wycked wyll of his Syſter Clare, who being about. xxx. yeares of age and richly maryed, but vnto an olde man, is very liberall of hir loue vnto who ſo euer demaundeth it. And bicauſe that ſhe is my neighbour, ſhe wouls gladly haue me ioyned in loue with hir Brother: but that ſhall notwithſtanding nothing preuayle him, though miſtruſtfull perſons ſpeake their pleaſure. No more at this time, you vnderſtande me well. God proſper and preſerue you.

your obedient and louing Daughter. &c.

One

One Lorde writeth vnto an other

RIght honourable Lorde, after due commendations. &c. It is alreadie three monethes agoe since your honour by your learned and prudent Letters, requested me that if it were possible to vse such meanes and diligence in speakyng vnto VVilliam Ardiller, that it would please hym to serue your honor, in the office of a Secretarye, bycause he is a man skilfull, quiete, and of marueilous elegancie in composing: verily I vsed all the meanes that I could to induce him vnto your honors desire: the faultes that I gaue vnto hym of that matter in the beginning did nothing auaile: for he excused himselfe to be wearie of seruing Lordes, and that he rather loued to reste, and to giue hymselfe to nourishe his little childe: But in fine I so handled the matter, that within one moneth he will depart hence to go vnto you. I tolde him that your honor, would

without deserte: so I by the pestiferous tongues of others, am innocently sclaundered. Wherfore hearken I pray you my deere Mother, you know Clare very well, who hath a Brother. xviii. yeares olde, a Dronkard, euill taught, a gamner, and a glutton, these two yeres he hath by Letters, gifts, and promises, gon about dishonestly to tempt me, and this doeth he not so much for his owne desyre, as for the wycked wyll of his Syster Clare, who being about. xxx. yeares of age and richly maryed, but vnto an olde man, is very liberall of hir loue vnto who so euer demaundeth it. And bicause that she is my neighbour, she would gladly haue me ioyned in loue with hir Brother: but that shall notwithstanding nothing preuayle him, though mistrustfull persons speake their pleasure. No more at this time, you vnderstande me well. God prosper and preserue you.

your obedient and louing Daughter. &c.

One

One Lorde writeth vnto an other

RIght honourable Lorde, after due commendations. &c. It is alreadie three monethes agoe since your honour by your learned and prudent Letters, requested me that if it were possible to vse such meanes and diligence in speaking vnto VVilliam Ardiller, that it would please hym to serue your honor, in the office of a Secretarye, bycause he is a man skilfull, quiete, and of maruelous elegancie in composing: verily I vsed all the meanes that I could to induce hym vnto your honors desire: the faultes that I gaue vnto hym of that matter in the beginning did nothing auaile: for he excused himselfe to be wearie of seruing Lordes, and that he newes loued to reste, and to giue hymselfe to nourishe his little childe: But in fine I so handled the matter, that within one moneth he will depart hence to go vnto you. I tolde him that your honor, would

vse such liberalitie as his vertue requireth. I take great pleasure for that your Lordshippe shall haue nere you a man prudent, loyall, learned, a wonderfull obseruer of antiquities, a great historian, and in the plesaunt pastime of poetrie, a man without comparison: which shall be grest satisfactiō to the ardēt zeale of the diuine vnderstanding of your excellencie: which I praye God still to prosper and encreale, &c.

The aunswere of one Lord vnto an other.

RIght honorable after continuall commendation, &c. Your Lordship knoweth in howe troblesome and wearis exercises we haue consumed the other part of our transitorie and miserable life, therefore your honour by the humanitie thereof, must pardon our vnlearned letters: but now by vertue of your honor we possesse the gentle and quiete personage of VVilliam Arciller, for the loyal and good Secretarie of our affaires. Certainly I loue hys humanitie and gentlenesse,

nesse, his iudgement doth greatly please me, and the eloquence of his speach delitethme: If all the holy church of the christians, had aswell chosen their Bishops, Deacons, and Ministers, as I haue done my Secretarie, vndoutedly the true Religion of our Catholike faith would be had more in reuerence, and better spoken of, than wee see it is in thys our miserable time. I certifie your lordshippe that assoone as our foresayde Secretarie came to salute vs, we immediately of oure curtesie gaue him fiue hundreth Crownes of Golde. God for his clemencie send prosperitie to our affaires: for vnto our sayde Secretarie, and to all mindes like vnto his, we will at all tymes enforce our selues to giue al commoditie and fauour. Here wil I make an end and commit your Lordshyp to the blessed Trinitie. &c.

A Gentle man vvriteth vnto a noble Captayne.

HOnorable Captayne, after moste humble commendations &c. I am aduertised by letters from my honne,

vse such liberalitie as his vertue requireth. I take great pleasure for that your Lordshippe shall haue nere you a man prudent, loyall, learned, a wonderfull obseruer of antiquities, a great historian, and in the plesaunt pastime of poetrie, a man without comparison: which shall be gret satisfactiō to the ardēt zeale of the diuine vnderstandiug of your excellencie: which I praye God still to prosper and encreale, &c.

The aunswere of one Lord vnto an other.

RIght honorable after continuall commendation, &c. Your Lordship knoweth in howe troblesome and wearie exercises we haue consumed the other part of our transitorie and miserable life, therefore your honour by the humanitie thereof, must pardon our vnlearned letters: but now by vertue of your honor we possesse the gentle and quiete personage of VVilliam Ardiller, for the loyal and good Secretarie of our affaires. Certainly I loue hys humanitie and gentlenesse,

nesse, his iudgement doth greatly please me, and the eloquence of his speach delitethme: If all the holy church of the christians, had aswell chosen their Bishops, Deacons, and Ministers, as I haue done my Secretarie, vndoutedly the true Religion of our Catholike faith would be had more in reuerence, and better spoken of, than wee see it is in thys our miserable time. I certifie your lordshippe that assoneas our foresayde Secretarie came to salute vs, we immediately of oure curtesie gaue him fiue hundreth Crownes of Golde. God for his clemencie send prosperitie to our affaires, for vnto our sayde Secretarie, and to all mindes like vnto his, we will at all tymes enforce our selues to giue al commoditie and fauour. Here wil I make an end and commit your Lordshyp to the blessed Trinitie.

A Gentle man vvriteth vnto a noble Captayne.

HOnorable Captayne, after moste humble commendations &c. I am aduertised by letters from my Sonne,

that your honor through your gracious goodnesse hath placed him in the number of your men of armes. For whiche thing I with all our parentes and frendes doe so muche remaine bounde vnto you, that in veritie we are not able to expresse it in wordes. O how precious is the seruice that is done to a liberall man? but much more happie and more praise worthy is that lorde, who knoweth his loyall and faithfull seruitor, & rewardeth hym with condigne benefits. The hauty worthinesse of your magnanimitie doeth cause vs, that though we be absent in bodie, yet our ardente loue is alwayes at hande, and nere you. No more at thys tyme, but the Lorde prosper your affaires. &c.

The aunswere of the Captaine vnto the Gentleman.

WEl beloued, I hartily recommende me vnto you. &c. Right acceptable vnto me were your Letters repleuished wyth loue and humanitie, by the

which

which you with your friendes and kinsfolkes doe appeare to be willing to giue me thankes, for that I haue chosen your sonne into the order of my men of Armes, I wyll aunswere you briefely: vnderstande ye then that in feates of chiualrie, where the matter standeth of lyfe and death, of pouertie and richesse, of honour and shame, I make not election by friendship or fauour, but I prefer men to higher degree by theyr vertue: and therefore the wisedome, counsell, and manly courage of your Sonne, constrayned me to honour him, who is readie to be further preferred: you in the meane tyme liue quietly, and if he doe you honour, giue the prayse to God and not vnto me. The eternall haue you in his keping. &c.

One Gentleman vvryteth vnto an other.

RIght worshipfull, my hartie commendations vnto you remembred, &c. I haue presently receyued your

grateful Letters, which were welcom vn-
to me for two causes: First because they
were yours, and secondly because with
them I receiued from youre worship a li-
berall present, to wit, halfe a dosen Phe-
saints & a couple of kyds. I hartely thanke
your gentlenesse. We are also hunters,
but it behoueth vs to pray vnto Diana, the
auncient Goddesse of the forests, that she
would vouchsafe to send vs some worthy
praie; wherewyth we might strine to
remunerate in price that gift of yours:
but if peraduenture you surmount vs in
the worth thereof, yet in seruitude of loue
you shall neuer surmount vs.

Yours as a brother. &c.

The aunswere of one Gentleman vnto another.

RIght worshipfull, after my heartiest recommendacions. &c. Greatly am I satisfied, to haue had occasion to pro-uoke you to write vnto me: for there are many dayes and monethes paste,

ſince I haue had any meane to knowe how you do: it greatly pleaſed me that our gift ſeemed not baſe vnto you, how beit we ſent you not ſo ſmall a preſent for the deſyre to haue it chaunged, but onely to content the great good will and affection of our mutuall loue. If it pleaſe you to viſite vs this time of Lent we will go vnto the hunting for vs prepared. Thus reſt I.

Yours as a brather. &c.

One marchant vvriteth to an other,

Laus Deo. in Boloigne. Le 25. Aprill. Ano. 1567.

TRuſtie and well beloued I heartily commend me vnto you. &c. After you were departed from vs, forthwith I diſpatched the ſhippe, and laded the ſame with .xl. Tonnes of Malmeſey, which the yéere paſt I kepte for a better vent: Wée vnderſtande by aduiſe from⁹. *Andwerpe*, that Muſcadyne

is woꝛth. xl. French crownes the tonne at the leaſte, and alſo other wynes of Candie, to be woꝛth. xxxv. crowns the tonne. I truſte we ſhall come to a good accompte, and ſo much the moꝛe foꝛ that I am duely infoꝛmed by our factours, that the Galeys of Veniſe, ſhall not go this yeare into Ponant. I ſuppoſe that you ſhall not make ſale of all your wines at Diepe: theꝛefoꝛe lette it not be troubleſome vnto you to make your voyage vnto Roane: there to diſpatch the reſte Peraduiſo. It is vnderſtanded by Letters from Lions that there is ſuch abundaunce of wyne in Prouence, that it beareth no pꝛice. You theꝛefoꝛe being arriued at Roan, be carefull to giue me aduiſe from tyme to tyme of euery thing that you ſhall doe, and of the eſtate of marchandiſe. Thus in haſt I commit you to the Loꝛde, who pꝛoſpoꝛ your affaires. &c.

The anſwere of one Marchaunt vnto an other.

In Diepe le. 3. of May. 1567.

Right

RIght truſtie, after heartie recommendations &c. Yours of the. 25. of the laſte moneth I haue receiued, by the which I doe gladly vnderſtande your diligence in the erpedition of our ſhip, which (thankes be to God) is in ſafetie arriued. The Marchants of Roan incontinently cams down, who hoiſſed vp the, xl. tonnes of Malmeſey at. 60. Crownes the Tonne, whereof I am glad: I intend to ſend our other ſhip vnto Nantes, & there to change our wines for wools, which I truſt we ſhall ſel deere: for at this preſent they are gretly deſired, by reaſon that all France is like to be in armes. To giue you aduiſe of the eſtate of marchandiſes, as far as I vnderſtand: Wines at Paris, are worth ſixteen pounds Turnoys le Tonne: Prunes are worth fifty ſhillings Turnoys le C. Corrants are worth ten poundes tur le. C. Pepper is worth fiftene ſhillings tur le li. Wheate in Beauſſ is worth thirtie ſhillings tur. the Buſhell. Barley is at ſixtene ſhillinges tur. the buſhell. Otes, Peaſe, and Beanes are worth fourtene in Britayne. All kinde of Fiſh is good cheape, ſaue only Mackrel,

which in all places are had in such estimation, that who so euer can make traffike therein, may surely say, Attollite portas. Therfore I intend at this time therin to employ some cash. Be assured I will doe nothing, wherin I shall not vnderstande some gain. That which I write vnto you, take care to kepe secrete. And thus God prosper you. &c.

A Marchant writeth vnto his Factor.

After commendations &c. Factor, it is now two yeres ago since I sente thée to Barselonne, a Citie of Chateloigne, and at sundry times I haue sent vnto thée the valure of more than thirtie six thousande Crownes in diuers sorts: and by thine accompt diligently kept, I finde to haue receiued of thée but onely twenty thousand Crownes in change of Marchandise: afterwardes to haue receiued of thée in argent about ten thousand Crownes, and of sixe

thousande Crownes I see none accompte. Crue it is, that I haue some vnderstanding of the two thousand Crownes which Supplicus Gallier oweth: but of the other foure thousand which remaine, I can not vnderstande any particularitie. I haue sundry times required accompt of thee, howbeit thou turnest thy deafe eares towardes me: so that thou causest me not onely for to haue great admiration, but also great suspition Therfore see that thou employ thy selfe to gather vp that, and euery other accompte which thou haste of mine, and like a man of credite come thy way vnto Paris, for I haue determined not to trade any more vnto Barselonne, where we haue but small gaines. God preserue thee &c.

The answere of the Factor vnto the Marchant.

RAght worshipfull Sir, my dutie being first vnto you remembred, &c. Your

Letters

Letters of the eight of August, I haue receiued, wherby I vnderstand the disposition of your minde: Patience we haue here at this present, a Galey of Gennes, which wyll departe hence within these foure tene dayes, I will take passage therin to Marsilles, and from thence (GOD to friende) I will incontinently come vnto you, and will bringe with me all my bookes of accomptes, by the which you shall confer your reasons and mine together. But in the meane time somewhat to quiete your minde for the foure thousande Crownes which you suspect, within one yeare we haue to recouer two thousande Crownes of my Lorde Iohn de Louche of Mousne, for it is a yeare agoe, since I did credite him with the saide summe, because I had of him sufficient assurance: And for a thousand and fiue hundreth Crownes, I haue herein sundry expenses for your affaires already disbursed. I will expresse the whole vnto you by writing, bringing the particular note of the Spanish silkes, that I sente you this moneth of July last past, which were .53. peces. And thus God

preserue

preserue you, and prosper your affaires. &c.

One Cashier writeth vnto an other.

AFter heartie commendations .&c. I wrote vnto you of the first of the last moneth, that vpon the sighte thereof you should deliuer vnto Sir Sebastian Sosson, of Mousne, fyre thousand Ducates, for so much here assigned at our house: I praye you deliuer him the saide summe making good paiment therof, and sende me the example of such writing. Haue in remembrance how you deliuer money vnto anye: you know the Seale that passeth betweene vs: I pray you in any wise sende me the copies of all the billes of exchange, which you haue had from vs within these fyre moneths, for here is yet some discorde. This sufficeth. God kepe you &c.

One

One Cashier to an other.

HEatrily commende me vnto you. &c. bycause it is expedient to gratifie our frendes: you shal deliuer vnto the bearer hereof, named Dauid Berthon, eight hundreth French Crownes: and cause him only there to giue good and sure pledges for the sayde summe. For so hath the same Dauid here promised vs to do, giuing him fyue monethes day of payment. I pray you take sufficient assurance, to the end that our goods be not lightly lost. It sufficeth to shew pleasure, you therefore fulfyll the contentes hereof. And thus fare you well. &c.

One Friend writeth vnto an other.

DEare and well beloued friende, after most heartie Commendations vnto

you

you, and your good bedfellow. &c.
The chiefest cause of my writing vnto you at this present, is to lette you vnderstande, that we are still in great tribulation, by reason of the men of Armes, and aduenturers, by whome the poore people of Mouline, doe sustayne inestimable dammage. The countrey is altogether deserte: and that which is also more pittifull, is that many worthie Maydens, are by them caryed away into other places, and some by force violated, as also are many mens wiues both faire and honest: Consider you into what abundance of teares they haue ben brought. O vnfortunate France, now florishing in armes: is it possible that thy auncient vertue shoulde be altogether extinguished: O my perfect friend, the eternal God moued me to sende vnto your house at Bloys, Iane my Wife, and my Daughter, out of so great perill. Yesterday from my Wife and from my Daughter I receyued comfortable Letters, by the which I am plainly certefyed, that your bedfellowe vseth vnto them all curtesie and gentlenesse,

O the eternall God graunt me life, to the ende that if not in all, yet at the least in part, I may render some recompense vnto the benefites from you receiued: for the which I am become a great detter vnto your goodnesse. And thus the eternal haue you all in his keeping, and send vs a mery meeting, &c.

The answere of one friend vnto an other.

WElbeloued Friende, I heartely recommende me vnto you, wishing your health and prosperitie euen as mine owne. &c. Be well assured, that so long as I liue, my house and all that I haue, shall at all times be at your commandement or any of your friendes: And that shall you manifestly know in proteste of time: And would to God that I might shew such fidelitie, loue and charitie towards you, as at your house at Mousne, you discouered vnto me and mine. Thanks be vnto God,

we

we make good chéere, but certainly I and my wyfe do féele great anguiſhe for the loſſe of your goods, which through our mutuall amytie we ſuppoſe to be our loſſe: and aſſuredly we greatly lament alſo the vexation which you ſuſteine by the hands of the Soldiers, wherof we haue vnderſtanding by your letter. God of his goodneſſe deliuer you from them. &c.

One friende writeth in a nothers behalfe.

ALthough (worthy ſyr) I know that it is not lawful to moleſt your wiſedome, in any thing appertayning vnto Juſtice: neuertheleſſe to ſatiſfie the dutie which I owe to this bearer, vnto whome (through the fidelitie and affection that is betwene vs) I am bounde to doe euen that which I would doe, if it were for myne owne cauſe: I therefore beſech your worthineſſe, that you will wythout delay make a iuſt ende of hys ſute. And ſo doing, I ſhall remayne alwayes bound vnto you &c.

The aunſwere vnto his friend.

WHat nedeth it that you ſhould wryte vnto me, in the behalfe of him whom I equally loue aſwell as you? So greate are his vertues, that of euery man (of what eſtate ſoeuer he be) he is worthye to be beloued, and defended: I beleue that through his great wyſedome, he wil demaunde me nothinge which ſhalbe againſte the dignitie of myne offyce: for which cauſe, and for the dutie of Juſtice I am bounde to adminiſter vnto him and euery one fauorable and lawefull audience. But though ther wer no cauſe at all, yet thy auncient amitie would conſtrain me to ayde and fauour him: for which cauſe be well aſſured, that I wyll ſo vſe the matter, that he ſhal plainely perceiue, that thy requeſtes haue not bene brought in vayne. &c.

To wryte vnto a Prince in a Priſoners behalfe.

I haue heretofore continually knowne, and now at this present (more than euer) doe know, of what force true amitie and frendship is, the which constrayneth a man to be gentle and amiable, euen vnto the person whome he hateth, thereby to satisfie his friend that entreateth for him: therfore knowing the fauour which your highnesse beareth vnto me, I dout not to request you in the behalfe of Cleophas Orillat, who although through his crimes, he deserue to receiue no pardon, yet bicause VVilliam Ardiller, (of whome I haue receiued infinit pleasures, and am bound vnto him for euer) doth force me so harde by letters & messangers (and knoweth certainly what I can doe with your Maiestie) that there should be no damage done, neither vnto his person nor goods, I therfore most hũbly beseech you, for the inestimable loue that I beare vnto you, that he may plainly perceiue of what force and strẽgth ỹ goodnes of yours is towards me, & so trust at this prẽsẽt to make experiẽce of the great affection which is betwixt vs, through our auncient & singular loue. &c.

The aunſwere of the Prince declaring the demaund to be vnhoneſt.

ALthough I haue in times paſt had perfect intelligence and knowledge, what thing frendſhip and good will hath ben and is, ſo that the demaunde of a friende ought to be ſatiſfied, eſpecially when it is iuſt: yet neuertheleſſe it ought alwayes to be forſéene, that the demaunde be honeſt and frendly. For if the demaunde be made againſt true Juſtice and honeſt lyfe, it is nedefull many tymes to leaue the good will, leaſt we faile of Juſtice. Otherwiſe many wicked examples ſhould be giuen to diuers and infinite perſons to doe euill. I vnderſtand your Letter, by the which you prayeme that I wold graunt to releaſe your frend out of captiuitie, not peraduenture conſidering the great crime & exceſſe by him committed, the which is ſo great and abhominable, that he deſerueth not death in his perſon onely, but alſo therewith cruel

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torments, whereof I am sory, for the mutuall affection that is betwene vs: bicause I can not of myne honour in this case plea sure you. Though your demaunde be not lawfull nor honest, yet loue and frendeship moueth you to demaund, & to speake for that which al law denieth. And for that malefactours are to be punished, the good to be exalted, and safely to goe abrode in the world, I praye you though I doe not satisfie your demaunde, yet at this tyme haue me excused, bicause that Justice doth force me to denie that request. &c.

The excuse for that the demaund vvas against Iustice.

I Consider that many times the loue and affection of one friende vnto another, harmeth the consciences, and suffreth it not to discerne the truth of reason & Justice: but when we beholde the estate of men, who by the crimes haue deserued al kinde of punishmentes, then is it nedefull that

Iuſtice take place, thereby to giue eramples to other men from liuing euill: notwithſtãding I haue done the dutie which belongeth vnto a friende. And although that with ſmal cõſideration and wiſdome I entreated for Cleophas, yet I beſech your maieſtie to excuſe and pardon me, not ſomuch for myne ignorance, as for the loue that I bare vnto my friende, writing in the behalfe of that trãſgreſſour of true Iuſtice, as plainly your prudence expreſſeth vnto me, the which may be an excuſe of my vnworthy demaund, &c.

To ayde thy friende being in priſon for dette.

I Thanke God, for that I neuer requeſted any thing of your Lordſhip, which you graunted me not, & now I yet hope to obtaine this, the which is a worke of pitie. Within theſe few dayes was impriſoned Iames Barre, my perfect friende, who is in ſo much extremitie, that it is ſcarce able

to

to be expressed, and hath a great sorte of children, for whome he labored bothe days and night to get bread to sustayne them: but now being absent, your lordship may consider howe his pitifull family should liue. Wherfore I humbly beseech you, that you would both for the loue of God, and also for my sake, open your eares vnto my request, and giue him some day of payment, in such sort that the poore man may be deliuered out of prison, to comforte and relieue hys poore family, the which can not be in greater calamitie, plaint, and misery. And thus hauing sundry tymes receued benefites from your honour, I presently am bolde by to great presumption, to haue recourse vnto you, tenderly beseechings you that you would vouchsafe to deliuer him out of prison. Thus doing I shall receiue a singular pleasure from your wysdome. And shall pray for a continnall preseruation of you and all yours. &c.

To shew thy selfe sorowfull for the misfortune of thy friende.

WE ought alwayes to participate with our friendes of euery fortune that happeth vnto them. Hauing therefore within these fewe dayes had vnderstanding, that you were robbed, I receiue such displeasure and griefe, as of dutie ought euery good and perfect friend one for another. But bicause I know that it is not needefull to comfort them which are of themselues by wisdome comforted, I will not enlarge any further, but onely desyre you to haue pacience in such misfortune, as requireth your singular prudence: whereunto I commit you. &c.

The exhortation of a Captaine vnto his Souldiers.

ALthough Nature alwayes appointeth some puissant person, for necessarie occasion to gouerne the subiect people in due obseruance of order, yet syns

ſince the time that I haue ben amongeſt you in the adminiſtration of warfare, I do not eſtéeme my ſelfe your ſuperiour, but equall, for that no exerciſe hath more néede of ſkill and counſell, than warfare. You therfore my ſoueraigne Souldiers, enforce your ſelues with all louing diligence, to ſubdue and bringe downe theſe barbarous people, not ſo furious as peruerſe, at all times and in all places our great enimies: For which occaſion in this warre ſhew your ſelues not only frendes and defenders of our king, but alſo tutors and carefull prouiders for your ſelues, and preſeruers of your wiues, children, and goods, &c.

To demaunde enterteinment of a great Captaine.

COuragious Captaine, the celebrated renoume of wiſedome, prudence, honeſty, and vertue in chiualry, wonderfully exerciſed by your lordſhip in our time, do inuite and prouoke me to appeale vnto your preſence, offring therunto my whole

seruice, ready at all times and in all places. Many men of great fame in warfare, are at this present of me very wel knowen, of all which, none of them in heart, counsell, manhode, nor prudence, may be compared vnto your excellencie: therfore all the true Champions of France, and other men of armes are desirous to submit themselues vnto your Lordship: amongst which number, as one of the meanest, I humbly request to be admitted. &c.

To excuse thy selfe, for being negligent in writing vnto thy Friende.

IF in times past I haue not written vnto you, as my dutie was, it hath ben for the vrgent busines and great affairs that letted me: yet therefore it is not but that my whole trust and fidelity in euery kind of thing hath alwayes remayned in you: and especially when I record with my self the singular loue which you haue alwais shewed vnto me in dedes and effects. And bicause it is better to expresse some parte

of

of my dutie late than neuer, I am moued to write vnto you these presents, that you may participate with me of my profite and prosperitie, as you haue heretofore of my hindrance and aduersitie, ayding, cõselling and fauoring me, more than euer I halfe deserued toward you. &c.

To put thy friend in remembrance of thy businesse.

Assured I am that no negligence hath at any time kepte you backe from satisfying of my demaunds, which through your humanitie you haue alwayes reputed to be your owne: and not onely the offer which you haue many times made vnto me, but also the experience which I haue had of you, doeth bolden me nowe to write vnto you. My vrgent businesse therefore together constraynyng me, and knowinge that no affaires of myne (for the loue and affection that you beare vnto me) shalbe accompted troublesome vnto you, I dowe againe put you in re-

membrance of that wherunto my busines compelleth me: hoping to be pleasured of you, as of him in whom I fire my ful trust and fidelitie in all thinges, and who also may dispose of me as of a deere and perfect frende. &c.

To require ayde at thy friendes hande.

THye hope and fidelity which I haue had in you, and in the offers which many times with an effectionat mind you haue made vnto me, doth comfort me and moue me in this my businesse and necessitie to haue recourse vnto you: being very certain (for the humanitie and affection that you bear vnto me) that your effects wil be correspondent vnto your words, and that you will ayde me with that which I shall demaund: which thing wil be very acceptable vnto me, and which thinge also you may safely graunt me: for it lyeth aswell in your possibilitie to giue it, as in mine to aske it. And though my pouertie be great, wherin I finde my selfe at this present,

sent, yet doth euery man know, that it is not by my fault, but by the impituositie of fortune, who casteth down to the ground ech person whom she listeth: for sicknesses debates, change of time, and a thousande contrarieties (as euery man knoweth) haue throwen me down so low, that henes forth with my .vij. children, I haue more dout for dying of hunger, than hope for to liue, if your humanitie do not succour me in this my aduersitie. And thus I commit my selfe vnto your charitable pitie &c.

To write vnto an Aduocate.

I Dout not but that your worship deeth accompt me for a negligent man, seeing that in a moneths space I haue not written vnto you: but certainly no occasion cometh vnto my memorie at this time more conuenient, than to reason by writinge with a sage and gentle person, and one adorned with vertue: and thus vnderstanding mine excuse, I trust you will be enclined to pardon me. But to the purpose, since your worship departed from vs, we haue

haue ben more pursued and molested in our processe before the Commissary,(who ariued here the day after your departure) than euer we were afore time: we haue ben these foure sundry dayes sore troubled, bicause we had no man to speake for vs: and our aduerse partie had Master Iames Parcenal for his Counseller. But(not to be troublesome by ouer longe writinge) the whole matter of the processe dependeth vntil your comming: therfore I pray you make spedy returne, and addresse your writings orderly. Thus vnderstand you our troubles, one houre seemeth vnto me a whole yere vntil your worship come vnto vs. We haue found the last will and testament of our Uncle deceassed, the which wil make very much for our purpose: we wait for you here the wéeke after Easter. &c.

To answere thy friend hauing praysed thee.

YOur phrase of speach is so finely adorned and so eloquent, that in veritie vnto a man euen ful of eloquence it would be troubles

troublesom therunto to make due and sufficient answere, therfore impossible vnto me ful of barbarisme: But peraduenture I knowe not the loue and affection which you bear to me, for which cause although I haue not ỹ ornature of speach that were requisite, yet notwithstanding I will enforce myself for duties sake, as also I trust to your contentment, to write you some part of an answere: to the ends that you might rather blame me of insufficiencie, than of ingratitude or negligence. And therfore though I know my selfe to haue ben praysed rather through you humanitie, for the singular loue that you bear vn to me, than for the merits of my vertues: yet neuertheless, I can not chose but be glad and reioyce to be praysed of so prudent a person, and one adorned with such eloquence as you are: for your authoritie is so much in estimation, that not onely men worthy but also the vnworthy, it beautifieth and extolleth.

The Replie vnto the same.

COnsidering with my self the small puissance of my weake spirite, and with what

what authority of eloquence it were nede full and necessary to send you my letters: I am as it were astonyed, and especially for the recepte of your copious Epistles: But certainly I am not he whom you haue sayd to be prudent and adorned with eloquence, for therin haue I employed no labour: But assuredly you are worthy to be called euen eloquence it selfe. &c.

To shew thy selfe thankfull for a benefit receyued.

THough at this present through the contrarietie of the time, I finde my selfe feble in the gifts of fortune, and that towards you I can not vse that remuneration in effects which I ought: yet I trust you thinke, that my good will is so great towards you, that I haue therby fully satisfied to euery default of my vnfortunate Fortune. And so remaine I assured that through your accustomed humanitie, you wil accept my good will. But if euer Fortune (who is mutable) do returne hirselfe towards

towards me (as I attende hir swéete daliance) and put hir prosperous Sayles to mine honest intente: there is not a man in the whole worlde that more largely shal disposs of me and all my possibilities, than shal your wisdoms .&c.

The same, after another maner.

IF God had shewed such fauour vnto me, that I had bene as sufficiente to haue rewarded so many your benefits, as I féele my selfe able and desirous to render you infinite thankes, assuredly I woulde haue bene as ready to the satisfaction of the déede, as of the good will: therefore as farre as extendeth at thys presente my possibilitie, I mynde not to be vngratefull vnto you. And thus I thanke you for the same, asmuch as if you had done me the greatest and most singular benefite in the worlde, and offer my selfe alwayes vnto you, in all that shalbe possible for me &c.

Here endeth the third boke.

The fourth boke conteyning sundry Letters, belonging to Loue, as well in Verse as Prose.

Eurialus writeth vnto Lucretia.

IT is not without cause (Lady Lucrece) if all they of this Citie haue theyr eyes fixed to behold, regarde, loue and prayse thée: when of the one parte they consider the greate vertues wherewith thou arte enriched, the good and honest maners which adorne thée: and moreouer they haue in admiration thy richesse, and yet more thy nobilitie surpassinge all other thy parentes. And then when besides they consider on the other parte the greate, singular and incredible beautie whiche is in thée, they iudge within themselues that thou arte a very spectacle of Natures worke, and are not deceyued: for they viewe thy Ange-

Angelicall visage, so fair and cléere that it wold lighten a firmament altogether clou die: thy eies bright, cleare & shining like ỹ. starres, whose swéete aspects driue away all sorowe and sadnesse, and bring in place all ioy and pleasantnesse: The faire die of thy pleasant face, passeth all other liuely colour: thy large forhed, thy christall neck, thy corall lips, thy golden haire, thy comely body, & other membres so well proportioned, that I can not desist nor abstaine from praising thée, in praising thée to loue thée, and in louinge thée to honor thée. These causes with many mo doe constraine me to loue thée: and though nobilitie, richesse, and youth be in me, & also (that thanks be vnto God) I am fortunate inough, yet much more happy should I be, if it would please thée to loue me. For as for my part I am determined not only to loue, esteme, and honor thée, but also to die for thée in thy necessitie, or at thy pleasure: and I assure thée, that both waking & sleping, I haue no thought but of thée, and though some of my companions do say, that I

am happy, bicause in me are some small giftes of fortune, and vertues: yet these notwithstanding, I accompt my selfe vnfortunate, if I obtaine not thy fauor, for thou art the same, wherein resteth my onely hope. Turne therefore (if it please thee, my swéete Dame and gracious virgin) thy swéete eyes of humanitie, and with clemencie beholde thy humble Seruitour. O what a thing is Loue? now doe I know it by experience: and maruell not though the greatest Lordes and Ladies be there vnto subiect: for many willing to obeye hys commaundement, are fallen into great inconueniences. Remember thee of Daphne, and of Siringue, of which the one despising the loue of Phœbus, and the other of Pan, cruelly ended their liues. Take thou héede of so doing, and rather followe Penelope, who vnto hir Louer obserued Loyaltie, and liued notably. And to be briefe, graunt vnto my requeste, for in so doing I promise thee to be loyall, honest, and secrete in the accomplishing of all thy desires.

A

A certaine Louer vvriteth vnto his Lady.

MY Dère, if the gentle Emperour of the firmament, with all hys ſtudy (as it plainly appeareth) hath vouchſafed to adorne you with heauenly and Angelicall beautie, which vertue more than humaine, with apparant modeſty, and with royall cuſtomes: who then douteth but that you are pleſaunt, pitifull, gentle, and gracious? certes none. Bicauſe that in your faire forehead and ſhyning eyes, loue ſheweth it ſelfe allwayes apparelled with Liberalitie; whiche thinges haue boldened my halfe aliue heart, (nowe of long time linked vnto you with ardent ſighes) to saye with mated minde, theſe fewe vnadorned wordes whiche ſhall be the ſecrete meſſingers of me, your aſſured ſeruitour, humbly requeſting you not to deny me your ſwéete loue, wherevpon continually cogitating both day and night, I am forced eſtſones to record and call vpon your ſwéete and delectable name,

from which I expect comfortable succour. No more, but that I still intende to receiue from your clemencie, gentle, fauourable and conuenient aunswere.

A Louer requesteth his Ladies loue

COnsidering (my soueraigne ioy) the great vertues of nobilitie, beautie, and curtesie, wherewith nature by superabundant measure hath in such sort decored you, that aboue all other terrestriall bodies you are iudged by common voice to obtaine the Crowne and principalitie: And on the other side waying the want and insufficiencie of my former seruices towards you, my trembling hande is scarce able to holde the penne, neither dare my stammeryng tongue expresse that which the afflicted heart through ardent appetite desireth to manifest vnto you. Yet Loue (which aboue all animated creatures, holdeth in his domination my inflamed mynde) doth so exceede, that it giueth me doutfull boldnesse, to take in hande to open

vnto

vnto you the secretes of my brest: which is to do you to vnderstand, that euer since myne eyes did seculate and beholde your great beautie, my hart hath remained so bound & intangled that of it owne frée wil it hath chosen to bée concluded in youre swete prison. By reason whereof, and seing the verations and greuous passions of my languishing corpse, caused through the swete regard of your eyes, and augmẽted by the great eclipsation of your absẽce, I am constrained to implore and demaũd your aide and succor. And bicause you are she, who only and none other, may send remedie in this case, I therefore moste humbly pray and requeste you, that euen as in all other vertues you are soueraine, so likewise in this matter you woulde shew your selfe charitable and pitifull. And sith you are the cause of this so great and greuous martirdome, and that you onely may helpe and remedie it, extende therefore the true remedie, by sendyng a benigne aunswere, the which I moste effectiuously desire and attende.

The aunſwere of his Lady.

My troubled thought ſo diſcordeth from your fonde affection, that I cannot maruell inough to imagine what cauſe moued you, and gaue you ſuch preſumptuous boldneſſe, as to trouble and interrupt me of mine accuſtomed reſte, throughe your abhominable letters and wanton wordes. Your ſaide letters (to the ende that they ſhoulde not come vnto the handes of any other perſon) I haue receiued: and beholding the contentes thereof, with great paine coulde I bridle mine Ire, and withholde my ſelfe from tearing them in peeces: but conſidering that ſuch fault is not to be imputed vnto the letters which are inſenſible, but vnto the compoſer and doer of them, I therefore refrayned my ſelfe from that purpoſe, willing to exereiſe that myne anger and rigor vppon the meſſanger: but likewiſe for reporte ſake. I refrayned gyuyng hym ſpeciall charge, not thenceforth to returne vnto me wyth

any

any such message. And to the end that you shall not presume to continue any longer in this sute, vnderstande ye that I am not she, vnto whom such abusiue letters shold be sent, I haue thought good (contrary to mine accustomed maner) to write vnto you at this present, which my spirit with much adoe can scarce abide to finish, thorough the great offence that it feeleth: certifying you that if ye persuer any longer in this matter, you shal do vnto me a most displeasant thing, and vnto your selfe shal purchase great and euydent dammage. Wherefore I praye you for the auoyding of all these inconueniences) that you will condescend vnto my request: and so doing you shall do me a singular pleasure.

The Replie of the Louer.

HAuing (my singular Lady) receyued your honey swéete Letters, and them beholding, I finde my selfe in such a contrarietie and discorde, that my perplexed thought can finde no way nor meane to recreate it selfe. For of the one part con-

sidering the wise and sage wordes of your sayd Letters, my heauy heart desired to be it owne homicide: and of the other parte seing the thing which your white and pla saunt handes had touched, so much ioy did abounde in me, that I could not refrayne nor withdrawe my grædy eyes from still beholding it,, nor my reuiued toung from often reading it. Yet seing it much moist ned with the flowing floud of my weping eyes: and fearing therby to hurt or teare it, I did moderate and bridle my ardent appetite, minding to beare it alwais nigh my heart, in signe of veneration and ho nor. By your sayde Letters (my dære and only mistresse) you blame me of presump tion, in being so bolde to write vnto you: certainly if you consider well the maner, you ought not to impose that fault vnto me, but to attribute it vnto your excessius beauty, worthinesse and benignity, which euen at their first appearance, together the swæteneſſe of your gracious counte nance, did so penetrate and enter into all my exterior and interior powers, and so assailed, hurt and wounded mine afflicted

heart,

heart, vnprouided of resistance, that it is not onely robbed and spoiled of all franke and frée libertie, but also in such sort submitted and yoked with all affection, fidelitie, mind and thought vnto the perpetual contemplation of your excellencie, that I am not able to separate or remoue it from the subiection & seruitude, ne yet to reduce it to the former libertie. And for that you say, you wold haue rent my letters, and il intreate the messanger: let the continuall torments (which for your sake) teare me in péces, suffise to satisfy your yre, and not distain your tender hands with crueltie: and touching that which is more greuous and bitter vnto me, that you commaunde me not to write vnto you, nor to continue my purpose. Know ye (my déere) that like as it is impossible for any man to separat from you your great beautie: euen so none other but death can take away or diminish my purpose and intent, but euery houre augmenting doeth double it selfe, together wyth moste grécuous anguysh and sorrowe: for reward and remedie whereof I demaunde none other recom-

pense,

penſe, but onely that you graunt and permit me to be your loyall Louer and Seruitour.

A Louer writeth vnto his Lady.

TO erpreſſe vnto thée (my déere) the inward grieſes, the ſecret ſorowes, the pinching paines that my powre oppreſſed heart pitifully endureth, my pen is altogether vnable. For euen as thy excellent vertue, beautie, comlineſſe, and curteſie, far ſurmounteth in my conceipt, that of al other humaine creatures, ſo my pittious paſſions both day & night are no whit inferior, but far aboue al thoſe of any other worldly wight. So ercel not thy gifts, but as much ercéde my griefes. Therfore (my ſwéete) vouchſafe of thy ſoueraine clemencie, to graunt ſome ſpédy remedie vnto the greuous anguiſhes of my heauy hart, detract no time, but weigh with thy ſelfe, the ſicker that the pacient is, the more deadly that his diſeaſe is déemed: ſo much the more ſpéde ought ỹ phiſitian to make,

so much the soner ought he to prouide and minister the medicine, least comming to late, his labour be lost. But what painful pacient is he, that sustayneth so troublesome a state, as I poore soule doe (except thou vouchsafe to pitie me?) For the party being discõforted at one Physitians hand, hath recourse vnto another: Where as I discomforted at thy hands, haue recourse vnto none, but still languishing to loke for a lothsome death. Consider therefore (my deere) the extremity of my case, and let not cankred crueltie corrupt so many golden gifts: but as thy beautie and comlinesse of body is, so let be thy humanitie and clemency of mind, draw not (as the prouerbe sayth) a leaden sword out of a golden skaberde. And thus hoping to haue some spedy comforte at thy handes, vpon that hope I repose me, till further opportunitie.

The

A constant Louer doth expresse,
his griping griefes, which still encrease.

AS Troylus did neglect the trade
of Louers skilfull lawe,
Before such time that Cresseid faire
with fired eyes he saw:
So I likewise toke little keepe
of loue within my brest,
Before I viewde the graces well
which in you hidden rest.
And like as he with furious flames
was forcibly annoyde:
So I likewise (through force of loue)
do lack that which I ioyde.
For now my restlesse minde doth raue
which constant was before:
And sundry strange conceits do cause
my griefe t'encrease the more.
Thus far our fates I may compare
in all alike to be.
God graunt in sequele I may finde
such fortune as did he.

Then

Then shall I haue iust cause to ioy.
then shall my mirth abound,
Then shall I want no wished hap
that may on earth be found.
Then shal my rauings all rebate,
with constantnesse in place,
Then shall my strange conceites auoide
my griefe shall be solace.
But sith I lacke sowe such a friend
as he of Pandor had,
Who brought his purpose well about,
and made his minde full glad.
Therfore I say for lacke therof,
my selfe now forst am I,
My furious flames for to vnfolde,
and for redresse to cry,
To thee which art the only stay
of these my troubled baines,
Of these my secrete griping griefes
of these my pinching paines:
Which long haue boyled in my brest,
where they suppresst haue bin:
But now through force of flame burst out
and wil not be kept in.
Much like to burning Aetna hill,
whose flasches neuer ceasse:

But

But boyling ſore both night and day
do freſhly ſtill encreaſe.
So fareth it likewiſe with mé,
whoſe faithfull heart doth bourne,
And oft with ſecrete ſighes and ſobbes
conſtrained is to mourne.
Redreſſe wherof may none be had,
but onely thée déere dame,
In whom the water doth remaine
that well would quench the flame.
Therfore graunt grace, as Creſsida.
did vnto Troylus true:
For as he had hir loue by right,
ſo thine to me is due.
Elſe ſhall I liuing dayly die,
thus reſt I in thy handes:
As thou ſhalt pleaſe at libertie,
or elſe in carefull bandes.

FINIS.

A Louer pearſt with Cupids bowe,
thinks long till he be rid from woe.

WHen ſturdy ſtorms & whirling winds
the waters wan do toſſe,

The

The lyly ship is troubled sore,
in daunger of his losse.
So in likewise when Cupide hath,
with dynting Dart in hand,
Pierst through the hartes of louers true
as all agast they stand.
Before his godhed forced straight,
downe for to fall and yeld
No strugling strength may him withstande
no buckler nor no shield.
This Cupide he this cruell god,
with fyry flaming Dart,
Hath wounded me in euery payne,
but chiefely at the heart.
There doth the sting abyde and stay,
there doth the shaft remaine:
All remedy is past I know,
to ease me of this paine,
Except that thou to whome I write,
true comfort to me show:
For thou arte onely she that may,
release me of this woe.
Thou onely arte (and none but thou)
myne onely ioy, or griefe:
My happy state, or great decay,
send therefore some relefe.

Destroy not him, whome thou maist
without thy losse preserue:
Shew faithfull constancie to him,
that myndeth not to swarue.
Ye nought desyres but loue for loue,
and faith for faith againe:
That both together in great ioy
and comfort may remaine.
Detract not tyme, consider well,
when paine both men oppresse,
Eche houre thinke they to be twayne,
till they haue found redresse,
And thus bicause my griefs encrease,
I say my deare adieu:
And pray thee to haue myndе on him,
that vnto thee is true.

FINIS.

A secrete Louer writes his will,
By story of Pigmalion still.

I Reade how that Pigmalion was
A cunning Caruer in his dayes:
And therein most men did surpasse,
His worthy workes deserued praise.

Such

Such was his skill to graue in stone,
That like to him was neuer none.

This cunning Caruer thought in mynde
Some passing peece so fyne to frame,
As worthy were to leaue behynde:
Thereby to get immortall fame.
That men might say when he were gon
This picture grau'd Pigmalion.

And for bicause his cunning great,
In euery peynt might well appere:
A woman he would counterfeate,
(Who of all Creatures is most clere.)
That worthy work might wel cõpare
With worthy Creature, was his care

Pigmalion passing paines did take,
To bring this worthy worke about:
The which in Marble he did make,
That like was not the world throughout.
Eche point so perfect did appere,
That nought but life the lacked there.

And to be briefe, it was so wrought,
That he him self enamoured fell

With this fine peece, and still he thought
She was a lyue, and loued him well:
And that she smiled with smirking lips,
Thus to and fro his fansie skips.

Full oft he kist, and brafte also,
This marble mayden made of stone:
He set hir at his table tho,
And gaue hir meat but she would none.
The meat still in hir mouth remaind,
which thing Pigmalion greatly paind.

Yet fansies fond so fraight his head,
With blynde delytes of burning loue:
That he this stone layde in his bed,
And thence could not his minde remoue:
But oft in armes he can hir close,
A colde companion I suppose.

If thus Pigmalion pynde away,
For loue of such a Marble stone:
What maruel then though I decay
With pitious plaint, and greuous grone,
That loue a liuely Lady bright,
who hath dame natures points aright

Oh would I might Pigmalions part,
In some respects now fully play:
Vir to imbrace that hath my hart,
And sometimes in my bed to lay.
I should fynde better paſtime sure,
Than poore Pigmalion could procure.

But oh I dare not burning breſt,
Ne lingring loue, to hir vnfolde,
For feare of further dangers preſt,
If that the same disdaine she should:
Therefore with Siſiphus I mone,
Thus rolling still the reſtleſſe stone.

FINIS.

A louer hath his Ladies hart,
And writes to hir, as is his part.

LYke as the valiant Soldier stoute,
when conqueſt he hath wonne
Reioyceth much (expulſing doute)
for such a practiſe done.
Or as the Shipman when that hee,
the strugling stormes hath paſt,
Doeth ioy in mynde, at length to see,
the calme and gentle blaſt,

Or as the Marchant when great toyls
and trauell he hath had,
In many a forein countrey soyle
at his returne, is glad,
So I lykewise whom Cupid sore
hath troubled with his warre,
And tossed with his raging rore
of Seas that make or marre:
With daunger great at length I haue
(the gods I thanke therefore)
Attaynde the thing which I did craue:
so that I ioy much more,
Than any of the foresayde states:
and iust cause is there why,
For if I had not had good fates
right well this know doe I,
My griefe had ben much more than theirs
with nothing lesse than death,
Or liuing else in deadly feares,
whilst I had ioyde this breath.
But sith that all my doutes are past,
I ioy, and ioy againe:
For that I haue obtainde at last
redresse of greatest payne.
And you deere dame to whome I write,
myne onely ioy and stay,

Be-

Be glad with me, reuiue your spirit:
as well I trust you may.
For though the tyme not yet be come,
it is not long behynde
Ere we shall ioy the totall some,
and haue our wished mynde.
Which tyme when that it come shall be,
I know, and that right well,
Our ioyes we shall then perfectt see,
our comfort shall excell.
Then shalbe tryde our truthfull harts,
then shall our loue be showne:
Then shal be left our lingring smartes,
then shall no griefe be knowne:
But in the meane tyme faythfully,
(as doth of right behoue)
Let eche shew other constancie,
with stedfast fired loue.
Let both our myndes together gree
as though they were but one:
Sith both our hartes so fired bee,
as can be better none.
Whereof I dout not, god I take
to witnesse at this tyme,
For I had rather life forsake,
than chaunce should such a cryme.

The lyke in you I know doth rest,
and shall continue still:
As faithfully you haue exprest,
your true loue, and good will.
Therefore these lynes I do not send,
bicause I stand in dout:
But onely thereby to extend,
our faithfull hearts throughout.
So take it then my heart, my deare,
who makes my ioyes excell:
The gods vs guide from douting feare,
and thus my heart Farewell.

FINIS.

A Louer sicke for very loue.
To pitie doth his Lady moue.

SIth God doth guide the course of man,
directing all his wayes:
And ordreth euery lyuing thing,
as his good will doth please.
We mortall men must nedes submit
our selues, to gods decree:
And looke what fate that he doth sende,
therewith content to be.

Some-

Somtimes by helth and welth he doth
declare his feruent loue:
And oft again with ſickneſſe great,
our veſſels frayle doth proue.
As for example, I my ſelfe
of late his hand haue felt:
But now at laſt he louingly
with me againe hath delt.
Yea Atropos, had almoſt cut
my vitall threde a ſonder:
If th'other Siſters had not ſayd,
it ſhould continue longer.
Yea dreadfull death ſtode at the dore,
and would haue ſtepped in:
If mightie Ioue, (who ruleth all
had not contrary bin.
Thus haue I toſt the toyling ſtrife,
twixt lingring life and death:
Which almoſt had bereft from me,
this preſent vitall breath.
Then iudge nothing amiſſe my déere,
ne let me blamed be,
Although in déede of many dayes
I haue not ben with thée.
For ſure thou haſt ben ſtill with me,
and preſent in my minde:

Though feble ioyntes & lacke of strength
at home my corps assignde,
So that I could not come to thee,
as I would faine haue done:
And as I will by gods grace sure,
when I my health haue wonne.
But in the mean time this shalbe
thee hartely to pray:
That if thou haue occasion for
to come, or goe this way,
To take the paines to visit mee,
with passions yet oppressk:
For sure thy presence will me ioy
and sende to me great rest.
Thus being bolde now for to craue
this fauour at thy hand,
With fingers faynt I finish here,
and still thy seruant stand.

FINIS.

A faithfull Louer filing smart,
doth nippe his Ladie false of hart.

LYke as the Crocodyle,
that beast of cruell kynde,

Doth

Doth wepe & wayle, & make great mone
mans senses so to blynde,
And doth dissemble much,
with flattering false intent:
As though great loue, and frendship eke
to him poore man she meant.
Untill such time that she
haue caught him in hir clawes,
But then alas with bloody teeth
she kils, wher is no cause.
So thou deere dame hast done,
(or wouldest at least) by mee:
Not forcing for to hurt thy frende,
though no iust cause there bee:
May I not iustly say,
Oh cruell Tigar than,
What meanest thou in raging wise,
to kill a faithfull man:
Is faith full firmely fixt,
is promise perfect made,
Of thee dere dame no more estéemed
then cruell is thy trade.
Why shouldest thou destroye
the hart that would the well:
And after pleasant frendly words,
to shew thy selfe so fell:

How canst thou then excuse,
thy double dealing hart:
When vndeserued certainly
thou causest me to smart:
But for thy fickle faith,
and promise broken so:
The gods no dout shall thée reward,
with pinching paine and wo,
Then shalt thou iustly feele,
how thou hast dealt with me:
And then also shall I reioyce,
thy punishment to see.
I reade how Harpelus,
faire Phillida did pray:
But she with checking taunts & mocks,
his purpose did gainsay.
The gods regarding this,
toke pitie on his case:
And punished hir cruell fact
within a litle space.
For why hir heart was set
on fyre, with Corins loue:
Who passed not a pin for hir,
as she did plainly proue.
Wherby she pynds away,
the like may chance to you:

Or greater punishment no dout,
sith you haue ben vntrue.
Thinke not therfore you can
vnpunished remayne:
For why: your fault is worse than hirs,
an hundred fold certaine,
Well, well, I say leaue of,
thy cruell scourging minde:
And practise not thy fayth to be
so false and so vnkinde.
Else shalt thou surely feele,
the force of Cupids bow:
Whose arrowes hath not toucht thee yet,
as thou dost plainly show.
And thus deers dame adieu,
sith that thou art so straunge:
For certainly I know right well,
that England is no Graunge.
Therefore I will take holde,
vpon some stedfast stay:
And force not for the slippery Eele,
sith she will needes away.
But as the burned childe:
the fyer still doth dreade:
So am I warned now at first,
hereafter to take heede.

Finis q. W. F.

¶A Table of the prin-
cipall matters conteyned in this boke.

The Epistle dedicatorie.
The Epistle to the Reader.
The bokes verdicte.

The contents of the first Boke.

INstitutions how to endyte Epistles and Letters &c. Folio. 1.
The diffinition of an Epistle or letter, eode
Example of an Epistle of doctrine. 8.
Example of an Epistle of Mirth. 9.
Examhle of an Epistle of Grauitie. eodem
The Diuision of an Epistle or letter 10
The first Style or maner, wherein the cause is specified, eodem.
The second Style, wherein the cause is first, afterward the intent, and then the conclusion. 11
The thyrd style in this order, the intent, the cause, and the conclusion. 12
The fourth style in this order, the conclusion, the cause, and the intent. eodem.
Denys the Tyrant writeth to the Burgesses of Naples. 15
The aunswer in lyke fourme. eodem.

A Letter written to the Kinge, in fauor of one pretending the order of Knighthode. 18
How to write in a mans behalfe, for a Ciuill cause. 20
The Example. 21
How to write in ones behalfe for an offence or criminall cause. eodem
The example. 22
How to request the counsell of an aduocate. 23
The Example 24
How to aunswere such a lyke matter. 25
The Example eodem
How to thanke an aduocate for a cause by him conducted. 26
The Example eodem
How to request a corporall benefit 27
The Example. eodem
How to aunswere graunting a corporall benefit 28
The example. 29
How to giue thanks for a corporall gift receiued eodem
The Example. 30
How to write vnder the demonstratiue gē-
der

der, in the praise of some body. 33
The Example. eodem.
How to write vnder the demonstratiue gender, blaming or dispraysing another. 35
The Example, wherin a certaine man writeth to Cicero, touching the conspiracie of Catiline. eodem.
How to write by maner of complaint or lamentation for an iniurie receiued. 36
The Example, wherin Appius writeth to Cæsar, of the iniurie done him by Cicero. 37
How to write when one friend comforteth an other for an iniurie receiued. 38
The Example, wherein Cæsar comforteth Appius, touching the contents of the letters before written. eodem
Howe to write a Letter of complaint for a misfortune, demaunding counsell of consolation. 39
The Example, wherein a Father lamenting the death of his Sonne, writeth to a friende of his. 40
How one friend should aunswere another, comforting him for his losse. 41

The

The example: vvherein one friende comforteth an other, for the deathe of his ſonne. eodem
How to write letters being in exile, vnder hope to obtaine reſtitution, ayde, counſell, or comfort. 43
The example: wherein Cicero lamenteth to Lentulus, that for the hatred of Clodius he is exiled. eodem.
How to comfort our friend in his exyle. 45.
The example: wherein Lentulus comforteth Cicero, who through the malyce of Clodius, was exiled. eodem.
How to write expoſitiue Letters, certifying the witneſſe or notice of a thing. 46
The example: wherin Cicero teſtifieth vnto the Iudges, that Clodius was at Rome, the ſame daye that the ſacred thinges of Veſta were violated. 47
Hovv to certify ſoune nevves lately happened. eodem.
The example: vvherein one friende vvrvteth vnto another of nevves of the Courte. 48
Hovv to aduertiſe one of the conditions of another. 49

The example : wherein Cicero declareth vnto Cæsar the conditions of Apolonius of Rhodes, Orator. 50
How to wryte a proficiat or congratulation for an office or dignitie. 51
The example : wherein one friend reioyceth with another of the office that the king hath giuen him. eodem.
Hovv to vvryte Letters reioycing for our friendes health or safe returne. 52
The example: wherin one friend reioyceth of anothers recouery to health. eodem.
How to exhort to vertue, &c. 53
The example : wherein a friend exhorteth a yong man to obtayne vertue. eodem.
How to disuade our friende from reioycing vnaduisedly, or folishly. 55
The example : wherein Cicero diswadeth Curio from reioycing that Cæsar is made Emperour. eodem
How to wryte Letters exhorting to lamentation. 56
The example : wherein Cicero exhorteth Plautus to lament the oppression of the publike weale. 57
How to diswade from sorow. 58

The example: wherein Brutus diſwadeth Marcus Antonius, from ſorowing for the death of Cæſar. eodem.
How to wryte Inuectiue Letters reprehending either friende or enimie, for ſome cryme or ignorance. 59
The example: wherein Cicero inueyeth againſt Lucius Catilina, who conſpyred againſt the publike weale. 60
How to wryte expugning Letters, either to friende or enimie, for charging vs wyth a faulte. 61
The example: wherin Catilina purgeth him ſelfe to the Senate of Rome, for the crime of coniuration, impoſed againſt him by Cicero. 63
How to write inuectiue Epiſtles of contention, repreheding another for ignorance in ſtudie. 64
The example: wherein a certaine Barber writeth to a Doctor of Phiſicke, concerning his aduerſarie a Chyrurgian. 65
How to wryte a defence in a contention. 67
The example: wherein the Chirurgian defendeth him ſelf to the Phiſician, againſt his aduerſarie the Barber. eodem.

Hovv to vvryte domeſticall and familiar Letters or epiſtles, 69
The example of a common ſtyle in that caſe. 70
How to wryte other domeſticall Letters of familiar buſineſſe. 71
The example: wherein one friend aduertiſeth an other of the proceſſe that he hath vvon. eodem.
How to viſit our friends with Letters, not hauing any great matter to wryte. 72
The example of the ſtyle in that caſe. 73
How to wryte of ſome ſmall affayre, buſineſſe, or newes. eodem,
The example: wherein one friende writeth to an other of certain ſmal newes. 74
Hovv to vvryte Letters conteyning ſome pleaſaunt ieſtes of our ſelues, beſydes other matter. 75
The example: wherein a Souldier wryteth to his captaine. eodem
Hovv to wryte Letters conteyning mery ieſtes or taunts by ſome other. 76
The example: wherein Cicero ieſteth with Valerius. 77
How to write Letters giuing generall commiſsion

miſsion and charge of buſineſſe or affaires. eodem.
The example wherein Cicero committeth to Scipio his authoritie ouer all his buſineſſe in Rome. 78
How to wryte Letters giuinge particular commiſsion for ſome affayres. 79
The example : wherein Appius conſtituteth Cicero his receiuer in Sicilia. eodem.
How to wryte certain mixed letters. 80
The example : wherein Cicero wryteth to Curio concerning his buſyneſſe. 81
How to write letters conteining diuers and ſundry matters. 82
The example : wherein Tully wryteth to Pompilius of comforting, graue, and domeſticall matters. eodem.
How a Prince faithfully certifyeth the worthy qualities of a man. 83
The example : wherein the Duke of Veniſe certifieth the wiſdome and ſcience of G.A. 84
How a great Prince vvryteth of peace or warres. 85
The example : wherein the Emperor maketh peace with the king of Hungry. 86

How a noble man wryteth Letters for the promotion of a man. 87
The Example: wherein the Counte of Pauie wryteth in the promotion of A. eodem.
How a Prynce Eccleſiaſticall or Temporall wryteth Letters forbidding a thing 88
The example: wherein the Pope forbiddeth Kinge Ferrand the building of a Caſtell. 89

The contents of the ſecond boke.

HIrmolaus Barbarus, writeth vnto George Merula. 91
Hirmolaus Barbarus, writeth to Angelus Politianus. 93
Marſilius Ficinus, writeth vnto Angelus Politianus. 94
Politianus anſwereth vnto Marſilius Ficinus. 95

Innocent Pope, to Angelus Politianus. eodem
Innocent the eight Pope, to his vvelbeloued Sonne Laurentius de Medicis. 96
Angelus Politianus, to Innocent the. viii. Pope, rendreth ſalutation. eodem.
A certaine man writeth to a Bookebinder of Paris. 97
An Epiſtle of Angelus Politianus, to Laurentius de Medicis his Vncle. 98
Angelus Politianus to a certaine friende of his. 100
Politian to his friende. eodem
Politian to an enuious perſon. eodem
Politian to a ſlanderer and detracter. 101
Politian to his friende Cæſar Carmente. eodem.
Politian to Iames Modeſte. eodem.
Politian to an vnconſtant perſon. eodem.
Angelus Politian to Picus Mirandula. eodem
Politian to a friende of his. 102
Politian to a promiſe breaker. eodem
Politian to his friende. eodem.

Politian to Picus Mirandula. 103
Politian to a certaine friend of his. eodem.
An epistle of Iohannes Picus Mirandula, to his deare friende Iacobus Antiquarius. eodem,

The contents of the third boke.

A Father writeth vnto his sonne. 105
The aunswere of the Sonne vnto his Father. 107
The Father writeth vnto the Sonne. 108
The Sonne maketh aunswere vnto his Father. eodem.
The wife writeth vnto hir husband. 110
The aunswere of the Husband vnto his wife. 111
A Sister writeth vnto hir brother. 112
The aunswere of the brother vnto his Sister. eodem
A mother writeth vnto hir daughter. 113
The daughter maketh aunswer vnto hir mother. 114
One Lord writeth vnto another. 115

The

The aunſwere of one Lorde vnto another. eodem.
A Gentleman writeth vnto a noble Captaine. 116
The aunſwere of the Captaine vnto the Gentleman. eodem
One gentleman writeth vnto another. 117
The aunſvvere of one Gentleman vnto another. eodem
One Marchant writeth vnto another. 118
The aunſwere of one Marchant vnto another. eodem
A Marchant writeth vnto his factor. 119
The aunſwere of the Factor vnto the Marchant. 120
One Cashier writeth vnto another. 121
One Cashyer vnto another. eodem
One friende writeth vn to another. eodem.
The aunſwere of one friende vnto another. 122
One friend writeth in anothers behalfe. 123
The aunſwere vnto his frend. eodem
To write vnto a Prynce in a priſoners behalfe. eodem.
The aunſwer of the Prince declaring the demaund to be vnhoneſt. 124

The excuse, for that the demand was againſt Iuſtice. 125
To ayde thy friende being in pryſon for det. eodem
To ſhew thy ſelfe ſorowfull for the misfortune of thy friend. 126
The exhortation of a Captayne vnto his Souldiers. eodem
To demaunde entertaynement of a greate Captaine. 127
To excuſe thy ſelfe for being negligent in writing vnto thy friende. eodem
To put thy friend in remembraunce of thy buſineſſe. 128
To require ayde at thy friends hand. eod.
To write vnto an Aduocate. 129
To aunſwere thy friende hauing prayſed thee. eodem
The replie vnto the ſame. 130
To ſhew thy ſelfe thankefull for a benefite receiued. eodem
The ſame after another maner. 131

The Table.

The contents of the Fourth Booke.

EVrialus writeth vnto Lucretia. 131
A certayne Louer writeth vnto his Ladie. 133
A louer requesteth his Ladies loue. eodem
The aunswere of his Ladie. 134
The Reply of the Louer. 135
A Louer writeth vnto his Ladie. 136
A constant louer doth expresse his griping griefe, which still encreaseth. 137
A Louer pearst with Cupids bowe, thinks long till he be rid from woe. 138
A secrete Louer writes his will, by story of Pigmalions ill. 139
A Louer hath his Ladies hart, and writes to hir as is his part. 141
A Louer sicke for very loue, to pitie doth his Ladie moue. 142
A faythfull Louer feeling smart, doth nippe his Ladie false of hart. 143

FINIS.

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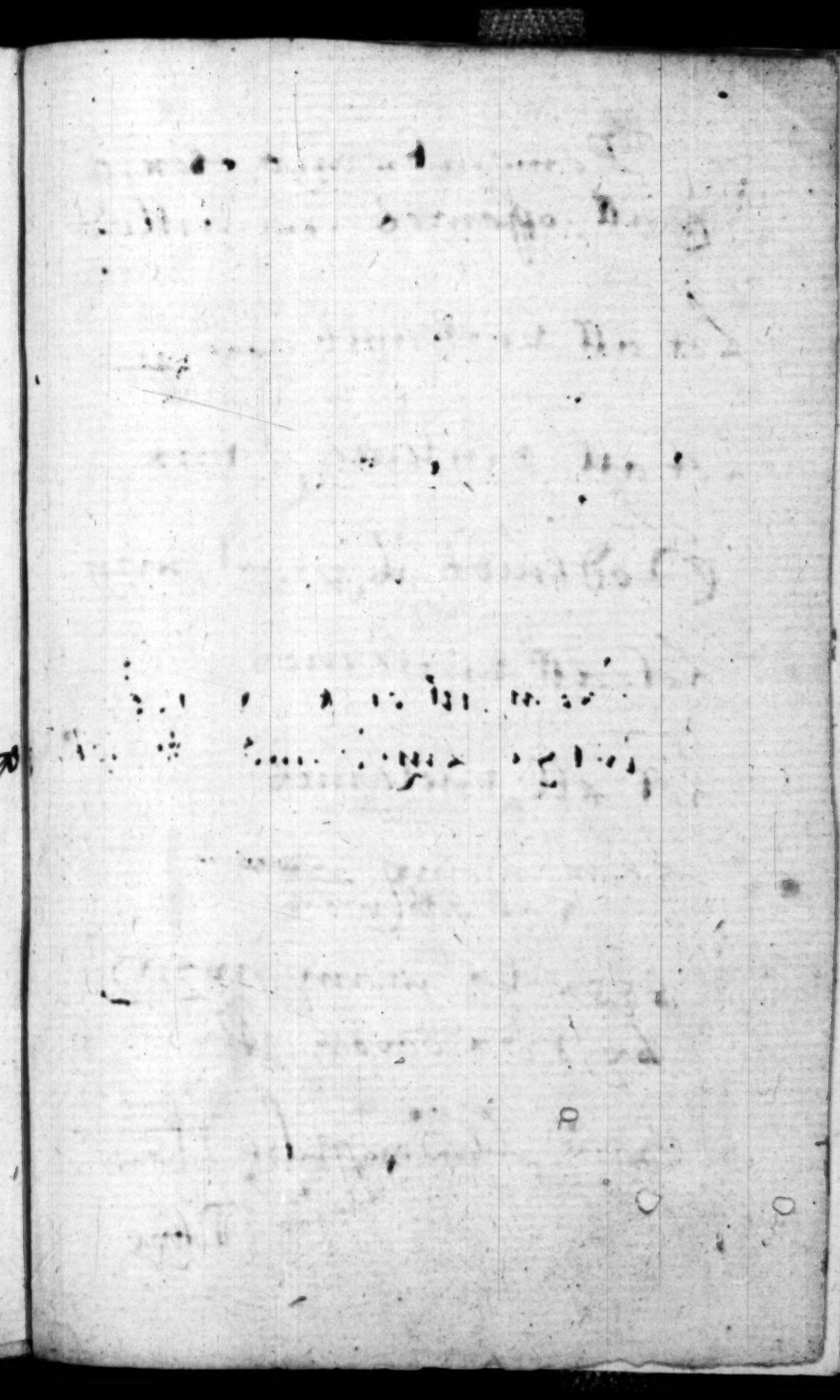
C

The Dutie and true
obeysaunce my frend i
Marcus Antonius

The Dutie and true

from all other causes
abhorringe and detestinge

from all other causes



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Let all vncleanes

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Tottye